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HARVARD
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AN Alarum againſt Vſurers.

Containing tryed experiences againſt worldly abuſes.

WHEREIN GENTLEMEN may finde good counſells to confirme them, and pleaſant Hiſtories to delight them: and euery thing ſo interlaced with varietie: as the curious may be ſatisfied with rareneſſe, and the curteous with pleaſure.

WHEREUNTO ARE ANnexed the delectable hiſtorie of Forbonius and Priſceria: with the lamentable Complaint of Truth ouer *England*. Written by *Thomas Lodge*, of *Lincolnes Inne*, Gentleman.

O Vita! miſero longa, felici breuis.

***

Imprinted at London by T. Eſte, for Sampſon Clarke, and are to be ſold at his ſhop by Guyld Hall.

1584.

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¶ To The Right worſhipfull, Sir Philip Sidney Knight, indued with all perfections of learning, and titles of Nobilitie: Thomas Lodge Gen. wiſheth continuance of honour, and the benifits of happie Studie.

IT is not (noble Gentleman) the titles of Honour that allureth me, nor the nobilitie of your Parents that induceth me, but the admiration of your vertues that perſwadeth mẽ, to publiſh my pore trauailes vnder your vndoubted protection. Whom I moſt humbly intreate, not onely in ſo iuſt a cauſe to protect me, but alſo in theſe Primordia of my ſtudies, after the accuſtomed prudence of the Philoſophers, to confirme with fauourable acceptaunce, and continuaunce as the equitie of the cauſe requireth. I haue ſet downe in theſe fewe lines in my opinion (Right Worſhipfull) the image of a licentious Vſurer, and the colluſions of diueliſh incrochers, and heerevnto was I led by two reaſons: Firſt, that the offender ſeeing his owne counterfaite in this Mirrour, might amend it, and thoſe who are like by ouerlauiſh profuſeneſſe, to become meate for their mouths, might be warned by this caueat to ſhunne the Scorpion ere ſhe deuoureth.

The Epiſtle Dedicatorie.

May it pleaſe your Worſhippe, to fauour my trauailes, and to accept my good will: who incouraged by the ſucceſſe of this my firſtlings will hereafter in moſt humble ſigne of humanitie continue the purpoſe I haue begunne, commending the cauſe and my ſeruice to your good liking: who no doubt compaſſed with incomperable vertues, will commend when you ſee occaſion, & not condemne without a cauſe.

Your VVorships in all dutie to commaund,

Thomas Lodge.

To The Right worſhipfull, my curteous friends, the Gentlemen of the Inner Temple, Thomas Lodge of Lincolnes Inne Gentleman, wiſheth proſperous ſucceſſe in their ſtudies, and happie event in their trauailes.

Virtuous Gentlemen, let it not ſeeme ſtraunge vnto you, that hee whych hath long time ſlept in ſilence, now beginneth publikely to ſalute you, ſince no doubt, my reaſons that induce me hereunto be ſuch, as both you may allowe of them, ſince they be well meant, and account of them ſince they tend to your profit. I haue publiſhed heere of ſet purpoſe a tried experience of worldly abuſes, deſcribing herein not onely thoſe monſters which were baniſhed Athens, I meane Vſurers, but alſo ſuch deuouring caterpillers, who not onely haue fatted their fingers with many rich forfaitures, but alſo ſpread their venim among ſome priuate Gentlemen of your profeſſion, which conſidered, I thought good in opening the wound: to preuent an vlcer, and by counſelling before eſcape, forewarn before the miſchiefe. Led then by theſe perſwaſions, I doubt not, but as I haue alwayes found you fauourable, ſo now you will not ceaſe to be friendly, both in protecting of this iuſt cauſe, from vniuſt ſlander, and my perſon from that reproch, which, about two yeares ſince, an iniurious caniller obiected againſt me: You that knowe me Gentlemen, can teſtifie that neyther my life hath beene ſo lewd, as y my companie was odious, nor my behauiour ſo light, as that it ſhould paſſe the limits of modeſtie: this notwithſtanding a licenti-

ous Hipponax, neither regarding the aſperitie of the lawes touching ſlaunderous Libellers, nor the offspring from whence I came, which is not contemptible, attempted, not only in publike & reprochfull termes to condemne me in his writings, but alſo to ſlander me, as neither iuſtice ſhuld winke at ſo hainous an offence, nor I pretermit a commodious reply. About three yeres ago one Stephen Goſſon publiſhed a boke, intituled, The ſchoole of Abuſe, in which hauing eſcaped in many & ſundry cõclusions, I as the occaſion thẽ fitted me, ſhapt him ſuch an anſwere as beſemed his diſcourſe, which by reaſon of the ſlendernes of ẏ ſubiect (becauſe it was in deffce of plaies & play makers) ẏ godly & reuerent ẏ had to deale in the cauſe, miſliking it, for bad ẏ publiſhing, notwithſtanding he comming by a priuate vnperfect coppye, about two yeres ſince, made a reply, diuiding it into fiue ſectiõs, & in his Epiſtle dedicatory, to ẏ right honorable, ſir Frances Walſingham, he impugneth me with theſe reproches, ẏ I am become a vagarãt perſon, viſited by ẏ heuy hand of God, lighter then libertie, & leſer thẽ vanitie. At ſuch time as I firſt came to ẏ ſight hereof (iudge you gentlemen how hardly I could diſgeſt it) I bethought my ſelfe to frame an anſwere, but conſidering ẏ the labour was but loſt, I gaue way to my miſfortune, contenting my ſelfe to wait ẏ opportunitie wherein I might, not according to the impertinacie of the iniurye, but as equitye might countenance mee, call a raine ouer the vntamed curtailes chaps, & wiping out the ſuſpition of this ſlander from the remẽbrance of thoſe ẏ knew me, not counſell this iniurious Aſinius to become more conformable in his reportes: and now Gentlemen hauing occaſion to paſſe my trauailes in publike, I thought it not amiſſe ſomewhat to touch the ſlaunder, & proouing it to be moſt wicked & diſcommendable, leaue the reſt to the diſcretiõ of thoſe in authoritie, who if the Gentleman had not plaid bo peep thus long, would haue taught him to haue coũted his carbs a little better: and now Stephen Goſ-

ſon

ſon let me but familiarly reaſon with thee thou Dyalo-
eſt thou ꝑ in handling a good cauſe it is requiſite to in-
duce a faire propoſitiõ,although thou wilt ſay it is a part
of Rethorike to argute A Perſona,yet is it a practiſe of
ſmall honeſtie to conclude without occaſion: if thy cauſe
ineer good,I doubt not but in ꝑ large & ample a diſcourſe
as thou haſt to handle,thou mightest haue left the honor
of a gentleman inuiolate. But thy baſe degree,ſubiect to
ſeruile attempts, meaſureth all things according to ca-
pelling capacitie,thinking becauſe nature hath beſtow-
ed vpõ thee a plauſible diſcourſe,thou maiſt in thy ruſtic
termes preſent the fauzeſt & faireſt reportes ꝑ canſt imi-
gine:but it may be,ꝑ as it fortuned to ꝑ noble man of I-
taly,it now fareth wᵗ me,who as Petarch reporteth, gaue
greatly to ꝑ intertainmẽt of ſtrangers,& pleaſure of the
chaſe,reſpected not the brauerie & gorgious garments of a
courtier,but delighted in ſuch clothing as ſerued ꝑ place
where he ſoiourned,this noble gentleman returning on
a time frõ his game,found all his hatils furniſhed with
ſtrangers,on whõ beſtowing his accuſtomed welcome,
he went himſelf to ꝑ ouerſeeing of his domeſtical ꝓpara-
tiõ,& cõming to ꝑ ſtable among the horſ keepers of his
new come gueſts,& reprehending one of thẽ for faulting
in his office,ꝑ ſelow impatient of reprofe,& meaſuring
ꝑ gentleman by his plaine coat,ſtroke him on the face,&
turned him out of ꝑ ſtable,but afterward attending on
his maſter,& perceiuing him whom he had ſtroken to be
ꝑ Lord of ꝑ houſe,he humbly craued pardõ:ꝑ gentleman
as patient as pleſant,not only forgaue him ꝑ eſcape,but
prety anſwered thus,I blame not thee good fellow for
thy outrage,but this companion, pointing to his coate,
which hath made thee miſtake my perſon,ſo at this in-
ſtant eſteeme I Sᵗ.Goſſon hath dealt with me,who not
meſuring me by my birth,but by ꝑ ſubiect I hãdled like
Will Sumner ſtriking him ꝑ ſtood next him,hath vp-
braided me in perſon,whẽ he had no quarrell,but to my
cauſe,& therein pleaded his owne indiſcretiõ,& loded me

with

with intollerable iniurie. But if with Zoylus he repaie kiſſe the gibet, as with Petacion hap heerafter, the ſpeare ſhoulde bee ſtrike of an iniurious ſlaunderer, and that tongue laboured in ſuppoſitions, might be nailed vp as Tullies was for his Philipicall declamations. But good Stephen, in like ſorte will I deale with thee, as Phillip of Macedon with Nicanor, who not reſpecting the maieſtie of the king, but giuing himſelfe ouer to the petulancie of his tongue vainly inueighed againſt him, whom notwithſtanding Philip ſo cunningly handeled, that not onely he ceaſed the rumor of his report, but alſo made him as lauiſh in commending, as once he was profuſe in diſcommending: his attempt was thus performed, he ſeeing Nicanor ſorely preſſed with pouerty, releeued him to his content. Whereupon altering his coppie, and breaking out into ſingular commendation of Philip, the king concluded thus: Loe, curteſie can make of bad good, and of Nicanor an enimie, Nicanor a friend. Whoſe actions my reporter, I will now fit to thee, who hauing ſlaundered me without cauſe, I will no otherwiſe reuenge it, but by this meanes, that now in publike I confeſſe thou haſt a good pen, and if thou keepe thy Methode in diſcourſe, and leaue thy ſlandering without cauſe, there is no doubt but thou ſhalt bee commended for thy coppie, and praiſed for thy ſtile. And thus deſiring thee to meaſure thy reportes with iuſtice, and you good Gentlemen to anſwere in my behalfe if you heare me reproched. I leaue you to your pleaſures, and for my ſelfe I will ſtudie your profit.

Your louing friend,
Thomas Lodge.

BARNABE RICH
Gentleman Souldier, in
praiſe of the Author.

IF that which warnes the young beware of vice,
And ſchooles the olde to ſhunne vnthryfull gaine,
If pleaſant ſtile and method may ſuffice,
I thinke thy trauaile merits thanks for paine,
My ſimple doome is thus in tearmes as plaine:
That both the ſubiect and thy ſtile is good,
Thou needs not feare the ſcoffes of Momus brood.

If thus it be, good Lodge continue ſtill,
Thou needſt not feare Gooſe ſonne or Ganders hiſſe,
Whoſe rude reportes paſt from a ſlaundrous quill,
Will be determind but in reading this,
Of whom the wiſer ſort will thinke amis,
To ſlaunder him whoſe birth and life is ſuch,
As falſe report his fame can neuer tuch.

¶ IOHN IONES *Gentleman, in praiſe of the* AVTHOR.

THough not my praiſe, yet let my wiſh preuaile,
Who ſo thou be that liſt to read this booke,
I neuer yet by flatterie did aſſaile,
To count that good that moſt did pleaſe my looke.

¶. But

But alwaies wiſht my friends ſuch ſtile to vſe,
As wiſe might like, though fooliſh would refuſe.

In opening vice my friend who ſpends his time,
May count by priuate good no profit loſt,
What errors ſcape in young and luſtie prime,
Experience (badge of truth) may quickly coſt.
Who ſets the marke, that makes men ſhunne the ſand,
Deſerues good words, his proofes for profit ſtand.

For common good to croſſe a few mens vaines,
Who like to Midas would that all were golde,
I count not miſſe, ſince there vnlawfull gaines
Makes ſome men ſink, whom birth might well vphold.
I know the ſore, the ſcarre is ſeene to plaine,
A bleſſed ſtate where no ſuch wils doo raine.

In briefe, I praiſe this booke for pretie ſtile,
For pithie matter, Gentle be thou iudge,
O would my wiſh ſome fancies might beguile,
Then faire reuenewes ſhould not fit a ſnudge.
A world to ſee how Aſſes daunce in golde,
By wanton wils, when Gentles ſtarue for colde.

Whoſe errors if it pleaſe ſucceeding age,
To ſee with ſight, and ſhun with ſad aduice,
Let him beholde this booke, within whoſe page,
Experience leaues her chiefeſt proofes of price,
And thanke the youth that ſuffered all theſe toiles,
To warne thee ſhun that rocke which many ſpoiles.

FINIS.

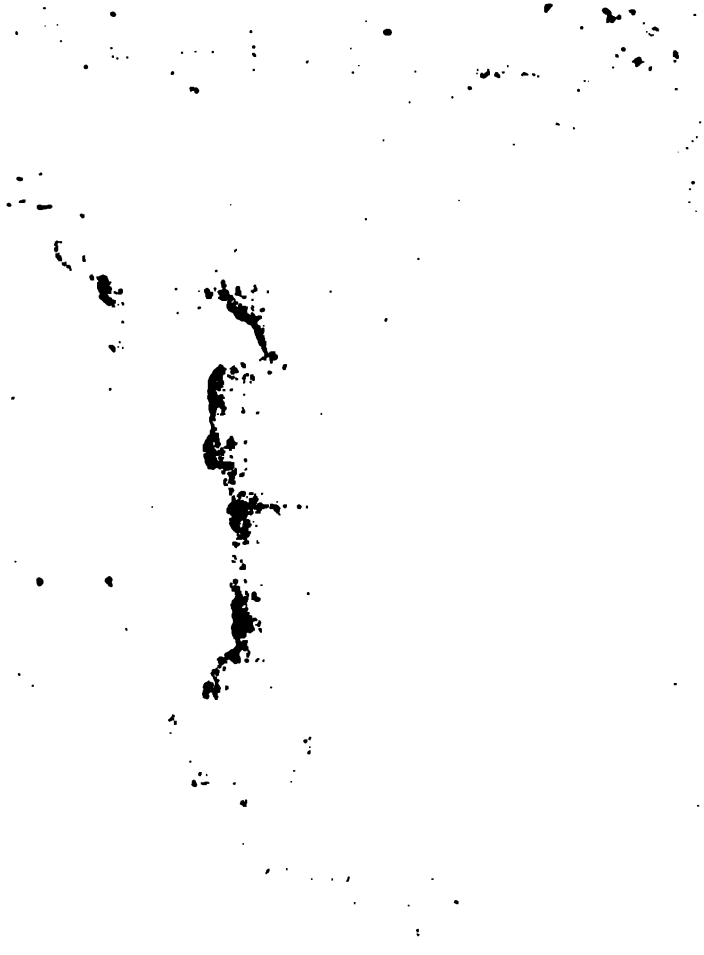
Gentlemen, ſince the preſſe cannot paſſe without eſcape, and ſome things are ſo miſtaken, as without correction they will be very groſe. May it pleaſe you when you read to correct, eſpecially, ſuch principall errours as theſe that followe.

Folio.30.b. Line.4. For woed, Read wonne.
Folio.eod. Line.8. For colde, Read cloudes.
Folio.eod. Line.15. For ſhowde, Read ſhoard.
Folio.eod. Line.30. For concluding. Read concluded.
Foli.31.a. Lin.34. For preſents a ſecrets mete, Read with ſeemly ſecret greets.

For the reſt I referre them to your diſcretion, who can diſtinguiſh coulours, and either better, or fit words to your fantaſies.

***

Your friend:
Thomas Lodge.



AN ALARVM
against Vſurers.

NO marueil though the wiſe man accompted all things vnder the ſun vain, ſince the cheefeſt creatures be mortall: and no wonder though the world runne at random, ſince iniquitie in theſe later dayes hath the vpper hand. The alteration of ſtates if they be lookt into, and the ouerthrow of houſes, if they be but eaſely laid in open vieiwe, what eye would not ſhed teares to ſee things ſo tranſitories: and what wiſedome woulde not indeauour to diſſolue the inconuenience?

There is a ſtate within this our Common wealth, which though it neceſſarily ſtand as a piller of defence in this royall Realme, yet ſuch are the abuſes that are growen in it, that not onely the name is become odious by ſomes errour, but alſo if the thing be not narrowly lookt into, the whole lande by that meanes will grow into great inconuenience: I meane the ſtate of Merchants, who though to publyke commoditie they bring in ſtore of wealth from forrein Nations, yet ſuch are their domeſticall practiſes, that not only they inrich themſelues mightelye by others miſfortunes, but alſo eate our Engliſh Gentrie out of houſe and home. The generall facultie in it ſelfe, is both auncient and laudable, the profeſſours honeſt and vertuous, their actions full of daunger, and therefore worthy gaine, and ſo ne-

ceſſarye this ſorte of men be, as no well gouerned ſtate may be without them.

But as among a tree of fruite there bée ſome wilde yet fallings, and as among wholeſome herbes there growes ſome bitter Colloquintida: ſo it cannot be, but amongſt ſuch a number of Marchaunts, there ſhoulde bee ſome that degenerate from the true name and nature of Marchaunts. Of theſe men I write, and of none other, my inuective is priuate, I will not write generall: and were it not I reſpected the publyque commoditie more then my priuate prayſe, this matter ſhoulde haue ſlepte in hugger mugger. Of theſe vngracious men I write, who hauing nothing of themſelues, yet greedelye graſpe all things into their owne handes.

Theſe be they that finde out colluſions of Statutes, and compaſſe lande with commoditie, theſe bée the boulſterers of vngracious pettie Brokers: and by theſe men (the more is the pittie) the priſons are repleniſhed with young Gentlemen: Theſe bée they, that make the Father carefull, the mother ſorrowfull, the Sonne deſperate: Theſe bée they that make crooked ſtraight, and ſtraight crooked, that can cloſe with a young youth, while they couſen him, and ſéede his humoures, till they frée him of his Farmes. In briefe, ſuch they bée, that gloſe moſt fayre then, when they imagine the worſt, and vnleſſe they bée quickelye knowen, they eaſelye will make bare ſome of the beſt of our young Heires that are not yet ſtayed, whome zealoullye I beſeech to ouer-looke this my writing: for what is ſette downe héere, eyther as an eye witneſſe I will auowe, or informed euen by thoſe Gentlemen, who haue ſwallowed the Gudgen, and haue bene intangeled in the hooke, I haue approuedlye ſette downe.

Such

Such bée thoſe ſorte of men, that their beginning is of naught, ſette by the deuotion of ſome honeſt Marchauntes, of whome taking vp their refuſe commoditie, they imploye it to this vngodly and vnhoneſt purpoſe.

They finde out (accoꝛding to theyꝛ olyne vayne) ſome olde ſoaking vndermininig Solicitour, whom they both furniſh with money and expence, to ſette him foꝛth and gette him moꝛe credite: This good fellowe muſt haunte Oꝛdinaryes, canuaſſe vp and downe Powles, and as the Catte watcheth the prayе of the Mouſe, ſo diligentlye intendes hée to the compaſſing of ſome young Nonice, whome by Foꝛtune eyther hée findeth in melancholyke paſſions at the Oꝛdinarye, oꝛ at pentiueſſe deuotion in Powles, oꝛ perhappes is bꝛought acquaynted with him by ſome of his owne bꝛotherhode. Him he handeleth in theſe oꝛ ſuch lyke tearmes, both noting place and circumſtaunce.

GEntleman, why bée you ſo melancholye? Howe falleth it out, that you are not moꝛe lyghtſome? Your young yeares mée thinkes ſhoulde loathe ſuch ſollome aſpectes, I maye not anye waye imagine a cauſe why you ſhoulde bée penſiue: you haue good Parentes, you want no friendes, and moꝛe, you haue lyuelyhodes, which conſidered, trulye you committe meere follye to bée ſo meruaylouſlye ſadde and wonderfullye ſoꝛrowfull, where you haue no occaſion.

If you want money, you haue credite, (a gift which who ſo euer inioyeth nowe a dayes, hée is able to compaſſe anye thing: and foꝛ that I ſée ſo good a nature in you, (if pꝛoferred ſeruice ſtinke not) I will berye willyngly (if ſo bée you will open

your eſtats to me) further you in what I may, and perhaps you ſhall finde your ſelfe fortunate, in falling into my companie.

The young Gentleman, vnacquainted with ſuch like diſcourſes, counting all golde that glyſters, and him a faithfull friend that hath a flattering tongue, opens all his minde to this ſubtill vnderminer, who ſo wyngeth him at laſt, that there is no ſecrete corner in the poore Gentlemans heart, but he knoweth it: after that, framing his behauiour to the nature of the youth, if he be ſad, ſober: if youthly, riotous: if laſciuious, wanton: he laboureth ſo much, that at laſt the birde is caught in the pit-fall, and perceiuing the vaine of the youth, he promiſeth him ſome reliefe by his meanes: the Gentleman thinking he hath God almightie by the heele, holdes the Diuell by the toe, and by this meanes, is brought to vtter wracke and ruine. The Broker furniſhed of his purpoſe, hauing learned the Gentlemans name, lodging, want, & welth: & finding all things correſpondent to his purpoſe, hies him to his ſetter vp, who reioyceth greatly at his good happe, and rewardes this wicked ſeducer with a peece of gold. To be briefe, at firſt iſſue on the Gentlemans bonde, this broking knaue receiues fortie or fiftie pounds of courſe commoditie, making him beleeue, that by other meanes monie maye not be had, and ſwearing to him, that there will be great loſſe, and that he could wiſh the Gentleman would rather refuſe then take. But the youth not eſteeming the loſſe, ſo hee ſupplye his lacke, ſets him forwarde, and giues the willing Iade the ſpurre, who finding all things meate in the mouth, makes ſale of this Marchaundize to ſome one of his greateſt fraternitie, and if it be fortie, the youth hath a good peniworth if in ready money he receiue twentie pound, and yet the money repayable at three moneths ende. The Broker in this matter, getteth double ſo of the Gentleman, treble

ſubtile guiſe in the ſhift of the counterfeite, and more, a thouſand thanckes of this diuelliſh Vſurer. Truly Gentlemen, it is wonderfull to conceiue, (yet are there ſome of you can tell if I lie) how this ſicophant that helpt our youth to get, now learneth him to ſpend: What ſaith he? my young maſter, what make you with this olde Dutten doubleſt it is ſolde, it is vnfit for a Gentlemans wearing, apparell your ſelfe as you ſhoulde be, and ere fewe dayes paſſe, I will acquaint you with as braue a dame a friend of mine, as euer you knew. Oh how ſweete a face hath ſhe, and thus dilating it with rethoricall prayſes, to make the Gentleman more paſſionate, it falleth out that the mans Falcon ſtoops to lure, and all things are fulfilled according to his Brokers direction. Promiſes are kept on both partes, and my youth is brought acquainted with Piſtres Poinre: this harlot is an old beaten dogge, and a maintainer of the brothell houſe brotherhode, a ſtale for young nouiſes, and a limme of Sathan himſelfe, whoſe behauiours and geſtures are ſuch, as the world cannot imagine better, if the Gentleman weepe, ſhe will waile: if he ſorrow, ſhe will ſigh: if he be merrie, ſhe will not be modeſt. To conclude, her leſſon is ſo taught her, as ſhe can recken without booke: Loade what riotouſneſſe palleth in apparell, what lauiſhneſſe in banketting, what looſeneſſe in liuing, and in verie ſhort ſpace, our youth which was ſtigge, is nowe at leake, his purſe is emptie, and his miſtres begins to lowre, which he perceiuing, earneſtly bent to continue his credit with his Curtiſan, comes to his vngratious Broker, whom with faire tearmes he deſireth, and with humble ſuites more earneſtlye beſeecheth to further his credite in what hee may. Who ſeeing which way the Hare windeth, begins to blame him of his liberalitie, and yet only is the cauſe of his ſpending, and after a few priuie nippes, bearing ſhew of good meaning, but yet indeed his way is to trie

conclusions, he hasteth to the principall his gull vnlesse Merchant, whom he findeth altogether prompt & ready at a becke, to send abroad his refuse commoditye for crackt angels: what conclusiō is betweene thē both may easily be imagined, but ỹ end is this, ỹ Broker returns to my solitarie youth, & recounts vnto him, first to make him fearful, how many places he hath ben at, when he hath not visited one, how many he hath desired, yet how few are redie to pleasure, at last he bricketh out, & telleth him ỹ whole, assuring him ỹ he is to think wel of his maister scrape-penie ỹ vsurer, who is willing in hope of his wel doing to let him haue once more of his incōmodious cōmodity, vpon reasonable assurāce. To be briefe, ỹ bargain is quickly beaten on, ỹ broker laieth ỹ losse, ỹ gentlemā esteemeth not so his need be serued, ỹ Merchaunt laughs at his folly in his sleeue, & to conclude, ỹ bonds are deliuered, ỹ cursed cōmoditie receiued, & at this second mart, how speeds our youcker think you, perhaps of 50. pounds in ware, he receiueth 30. pounds in ready money, & yet ỹ money repayable at three months end. O incredible & iniurious dealings, O more then Iudaicall cousonage, truely Gentlemen this that I write is true, I my selfe knowe the paymaster, naie more, I my selfe know certainly that by name I can reaken among you some, that haue ben bitten, who left good portiōs by their parents, & faire landes by their auncestors, are desolate now, not hauing friends to releeue them, or money to affray their charges. A miserable and wretched state is this, full of inconuenience, when such eie sores are not seene in a cōmon weale, when such abuses are winked at, when such desolation is not perceiued, & wonderfull it is, ỹ among so many godly lawes, made for ỹ administration of iustice, ther be none found out: for these couetous malefactors, purchase armes now, possesse ỹ place of ancient progenitors, & men made rich by youg youths misspēdings, doe feast in ỹ halls of our riotous young spend thrifts.

It

gē will be mē ſeruꝰ, &c. is ꝯ gentlemens owne folly. I
graunt it, yet of their folly who ſhould beare the blame,
truely the heir, who hauing experience to couſin, might
haue alſo conſcience to forbeare thē: nay among ꝯ rabble-
mēt of ſuch as we find to haue faine in their youth, how
many experienced men find we at yeares of diſcretion?
who hauing only ꝯ name of gentrie left thē to promote
them to honor, & finding no releefe any way, are inforced
either in forren coūtries to end their liues miſerably or
deſperatly, ſome more vngratious, are a pray for ꝯ gal-
lous, chooſing rather to die with infamie, then to liue to
beg in miſeria. But to leaue this to his place, & to re-
turne frō whence we haue digreſſed. Our gentlemā hā-
uing got new ſupplie, is pricked on to new time, & the
miniſter of ꝯ diuel ſeruing at his elbow, perſwades him
to new change, for varietie ſaith he, is meruelouſly to be
admitted of, eſpecially in ſuch cauſes, & withall bringes
him to a new gameſter, a wittie worldling, who more
cunningly can handle him thē ꝯ firſt, & hath more ſhifts
of deſcant for his plain ſong, (but this by ꝯ way is to be
noted, ꝯ the broker hath his part of ꝯ gaines with ꝯ cur-
tiſan, & ſhe collins for them both,) this miniō ſo traineth
our ſeduced youth in folly, as not only himſelfe is at hir
cōmand, but alſo his ſubſtance remaineth to her vſe, this
high priſed cōmoditie is imploied to ꝯ curtiſans bra-
ry, & ſhe which makes him brutiſh in behauior, doth em-
ty his replenifhed purſe: thus ꝯ eie of reſon is cloſed vp
by ſenſualitie, & the gifts of nature are diminiſhed, by ꝯ
diſordinate vſage of beſtly venery. Supplies are ſought
for euery way, by his wicked broker, to bring him to ru-
ine, & to worke his vtter confuſiō. Thus, thus, alas, ꝯ fa-
ther before his eies, & in his elder yeres, beholdeth as in
a mirror, ꝯ deſolation of his owne houſe, and hearing
of the profuſencſſe of his vngratious ſonne, calleth him
home, rebuketh him of his error, and requeſteth account
of his money miſpended: Hee (taught and inſtructed

ſufficie-

ſufficiently to ſmother his follie by his tragedy miſ-
ſres, and curſed miſleader) at his returne to his father,
maketh ſhewe of all honeſtie, ſo that the olde man lead
by naturall affection, is almoſt perſwaded that ỹ truth
is vntruth: yet remembring the prime countenance of
his youthly yeares, & deeming the incident to his young
ſonne, he diſcourſeth with him thus.

O my ſonne, if thou knewſt thy Fathers care, and
wouldeſt aunſwere it with thy well doing, I might
haue hope of the continuaunce of my progeny, & thou be
a ioy to my aged yeres. But I feare me the eyes of thy
reaſon are blinded, ſo ỹ neither thy fathers teares maye
perſwade thee, nor thine owne follies laide open before
thine eyes, reduce thee, but that my name ſhall ceaſe in
thee, and other couetous vnderminers ſhall inioye the
fruites of my long labours. How tenderly god boye in
thy mothers lyfe waſt thou cherished? How deerely be-
loued? How well inſtructed? Did I euer entice thee to
vice? May rather enforced I thee not to loue vertue?
And whence commeth it that all theſe good inſtruc-
ons are ſwallowed vp by one ſea of thy follie? In the
Vniverſities thy wit was praiſed, for that it was preg-
nant, thy preferment great, for that thou deſerueſt it,
ſo that before God I did imagine, that my honour ſhuld
haue beginning in thee alone, and be continued by thy
offſpring, but being by mee brought to the Innes of
Court, a place of abode for our Engliſh Gentrie, and the
onely nurſerie of true lerning, I finde thy nature quite
altered, and where thou firſt ſhuldeſt haue learnt law,
thou art become lawleſſe: Thy modeſt attire is become
immodeſt brauerie, thy ſhameſaſt ſemelynes, to ſhame-
leſſe impudencie: thy deſire of lerning, to loitering loue:
and from a ſworne ſouldier of the Muſes, thou art be-
come a maſter in the vniverſitie of loue, & where thou
knoweſt not anie waie to get, yet feareſt thou not out-
ragiouſly to ſpend. Report, nay true report, hath made

me

nor prone to many of thy eſcapes, which as a Father though I mone, yet as a good father, tenderly I will rebuke. Thy patrimony yeare from me, is ſtanding fortie pounds, which if it laſte is ſufficient both to maintaine you honeſtly and cleanly: beſides this, you are growne in ſterlinges within theſe two yeares no leſſe then 100. pounds, which if thou wilt looke into, is ſufficient for three whole yeres to maintaine an honeſt familie. Now how haſt thou ſpent this, ſo laſcly in apparell, and that is the apteſt excuſe: and lauiſhneſſe in that, is as diſcommendable as in anie other, if in apparell thou paſſe thy bounds, what make men of ther? A prodigall prounde ſuite, and as many faſhions as they ſee in ther, ſo manie frumpes will they allowe ther, counting ther to carrye more bombaſt about thy belly, then wit in thy head. Naye my ſonne, muſe not vppon the woꝛlde, for that will but flatter ther, but weigh the iudgement of God, and let that terrefie ther, and let not that which is the cauſe of pride, mulleti ther vp as an inſtrument of Gods wrathfull indignation. What account reapes a young man by braue attire? Of the wiſe he is counted riotous, of the flatterer, a man eaſily to be ſeduced, and where one will afforde ther praiſe, a thouſand will call ther proud, the greteſt reward of thy bravarie is this, ſee yonder goes a gallant Gentleman: and count you this praiſe worth ten ſtore pounds? Mouſy ſonne, it is better to be accounted wittie, then wealthy, and righteous, then rich, praiſe laſteth for a moment that is grounded on ſhewes, and fame remaineth after death, that proceedeth of good behaviour: chooſe whether thou woilt bee infamous with Eroſtratus, or renowned with Ariſtides, by one thou ſhalt beare the name of a Sacriledge, by the other, the title of Juſt, the firſt maye flatter ther with multitude, the laſt will honour ther indeede, and more, when thou art dead. Sonne, ſonne, giue eare to thy Fathers inſtructions, and grounde them in thy

heart, to shalt thou be blasted among the elues, and be an eye sore vnto thy companions. All these griefs, my sonne, a roysome to my heart (young man) is this, you are both prodigall in apparell, and in life, and lasciuious and vngodly curtisans, (as I vnderstand) are become the mistresses of your mastership: & thinkest thou this report could come to thy Fathers eare, and not grieue him? Sonne, I had rather thou shouldest be accounted foolish then wanton, for the one may be borne withall, the other is most odious. Incontinencie (young man) is ye roote of all inconuenience, it dulleth the memorie, decayeth the bodie, and perisheth the bones, it maketh stedfast sickle, beautifull deformed, and vertuous vicious: it impayreth mans credit, it detracteth from his honour, and shortneth his daies, a harlots house is the gate of hell, into the which whosoeuer entereth, his vertues doe become vices, his agilitie is greeuous to slouthfulnesse, and from the child of grace, he is made the bondslaue of perdition. The wisest by ye wiles of loue are made fooles, the mightiest by lust are become effeminate, the stoutest Monarkes to miserable mecockes. I wot well (my child) that chast loue is necessarie, but I know (my sonne) that lecherie is horrible. A harlots wanton eie is the lure of the diuell, her faire speeches, the snares of sin, & the more thou delightest in her companie, ye more hepest thou the wrath of God against thy selfe: Let Lais looke neuer so demurely, yet Lais is Lais, measure not thy liking by lookes, for there be some holy diuells: to bee briefe, the end is this, he is best at ease that least meddeleth with anie of them. Demosthenes will not buie repentance so deere, as with high summes to purchase transitorie pleasures. and I had rather thou shouldest learne of a Philosopher, then bee instructed by thy owne fancie, marke this axiome, there is no vertue which is odious after it is attained to, but the pleasures of loue are then most loathsome, when they are determined: and there-

fore

ſoyle no vertues: and to conclude, not to be ſought after. It is idleneſſe my ſonne, that feaſteth there: for the minde that is well occupyed, neuer ſinneth. When thou enterpriſeſt anie thinges, meaſure thine owne fortune by other mens ſucceſſe: as thou conſidereſt of theyr ends, ſo imagine of thine owne. Thinke with thy ſelfe the wiſeſt haue fallen by loue, as Salomon, the richeſt, as Anthonie, the proudeſt, as Cleopatra, the ſtrongeſt, as Sampſon, and by how many degrées they did exceede thée, by ſo many circumſtances preuent thy ruine. It is inough for ſillie Birdes to be lead by the call of the Fowler, and for men it is moſt conuenient to flye apparant gaine, & ſticke to that which is indéede. Though thine eie perſwade thée the woman is beautifull, yet let thy experience teach thée, thée is a Curtiſan, and wilt thou eſteeme of painted ſepulchres, when thou knoweſt certaine and determined ſubſtances? Doe we buie ought for the faireneſſe or gaudineſſe? Spangled Hobbie horſes are for children, but men muſt reſpects things which be of value indéede. I implore my money vppon thée, not to the vſe thou ſhouldeſt be leude, but for that I would haue thée learned. It greeueth me to heare reportes of thy companie keeping, for where thou offendeſt in the two formeſt, thou art altogether miſled in this, and truelye I can not but meruayle at thée, that being borne reaſonable, to make election, thou art ſo vntoward in picking out thy choice: Agrée light and darkeneſſe? Or the Ieknewmon with the Aſpis? Doeth the Weaſell loue the Cockatrice? Or gentle borne, ſuch as bee vngratious? No my Sonne, breaking buggers are not companions for continent Courtyers: for who ſo eyther accompanyeth them, is eyther accounted a ſpende thrifte, or one that is Sir Iohn Lacks laude, eyther of their fraternitie, or elſe a beris ſole.

Plutus me out emis me of them, that in thy aduerſitie
will helpe thee, or in thy miſhaps ſtande thy friend. Nay,
ſuch they are, as will rather binde thee prentice with
Satham, then ſhoote thee to aſcheto ſome. They be the
Caterpillers of a Common weale, the Kites of the Ay-
der, nay, the peſtie foes of all Countries, and ſuch they be,
that if they get, they care not how vngodly, and if they
conſon, they care not how vnmercifully: ſo that their vi-
ces haue notwe taken hold of thee, firſt prodigalitie, the
enimie to continencie, next laſciuiouſneſſe, the enimie
of ſobrietie, and thirdly ill company, the decayers of thy
honeſtie. The meanes to auoyde theſe euills are manifeſt,
but they muſt be followed: it is not ſufficient to
knowe a fault, but it is wiſedome to amend it: Humble
thy heart (my ſonne) to the higheſt, and the more thou
conſiderest of him, the leſſe wilt thou care for this fleſh:
For what is the body better by the gay rayment? truly
no more then ẏ ſoule is by ſuperfluous zeale, for as the
one is ſwilfh, ſo is the other frantiche. Leaue lufk, leaſt
it loſe thee, vſe thaſt delights for they will comfort thee;
it is better driuing a toye out of memorie by reading a
good leſſon, then by idleneſſe to commit an errour, which
is ſalued with repentaunce. Of needleſſe euills make
no accompt, ẏ leſſe you accompany ẏ worſt, the more will
you be ſought to by the beſt. Eaſie is it to ſay well, but
the vertue is to do well: O my deere childe, as thy frend
I exhort thee, and as thy louing father I command thee,
to conſider of the tender care I haue of thee, and to im-
ploy all thy indeuours now to my comfort: if thou haſt
runne awry, call thy ſelfe home, and waye within thy
heart the reward both of vertue, and the diſcredite by
vice, ſo the honour of the one will incite thee, the infamy
of the other will deterre thee. For thoſe debts that haue
ouerpaſt thee, in hope of amendement I will ſee them
ſatiſfied, and if hereafter thou fall into the lyke lurch, I
promiſe thee this, that as now I deale with thee as a fa-

ther

ther, to them will I attempt of that as a Magistrate. Thou first fire and water before thee, chuse to thy liking: in doing well, I will reioyce in thee, in dealing otherwise, I will nothing account of thee.

The father with teares hauing ended this his exhortation, is aunswered in humble sort of his offending sonne, thus.

Whatsoeuer (good father) hath passed, is irreuocable, but what is to come may be considered of: it is naturall in me to fall, and vertuous to recouer my selfe. I confesse good sir, I am guiltie of errour, and haue faulted highlye, yet not so greatlye as you intimate: the world now a dayes is rather bent to aggrauate then to couer escapes. Wherefore, as the first step to amendement is repentance, so (deare father) I am sorrie for that is past, and must earnestly request you to continue your fauour, and no doubt but your sonne shall behaue himselfe hereafter to your comfort.

The father delighted with his sonnes discrete and humble aunswere, conceiueth hope of amendment, and returneth him to the Inns of the Court againe, and setting him on free foote, exhorteth him to follow vertue, and intentively to long after learning. But he, whose heart was pliable to receiue all impressions, no sooner is out of the view of his fathers house, but began to forget his olde promises, and renewes the remembrance of his mistresse, deuising by the way how to delight her, and what sutes to prouide that may satisfie her. To bee briefe, being returned to London, and quit of his fathers seruants, (y newes of his arriuall being blazed abroad) his Broker in post hast comes and salutes him, his mistresse by tokens and sweete letters greeted him, hee maketh his marchant ioyfull in the receipt of the money, and mistresse Pinse merrie for the returne of her young copesmate.

To be briefe, in post hast he, posteth to her chamber,

iudgeth. Lord what friendly greetings passe, what amo-
rous regardes, how he blameth him of his delaye, and
with fained fearce countereth his pouthly face, beinge shee
protesteth that she is constant, and yet a curtizan: beinge
she vowes she is continent, and yet common: truly it
were a matter to make a Comedie on, to see both their
actions, and to note their discourses: there needes not
many or long sermons on this, maister Broakers help in
short space is sought for: for the money my youths fa-
ther gaue him, hath bought his mistresse a sute of the
new fashion. The Broker readie at a becke, without
delay furnisheth him with money: it is lamentable to
report euery losse, and filth in another place I meane to
let them downe, I will not motion them here. In short
space, our Marchant beginneth to looke after more assu-
rance, and where to fore he was content with obliga-
tion, he now hunteth after statutes. (This kind of bonds
Gentlemen is well knowen among you, the vsurers by
this time haue built mannor houses vpon some of your
lyuelihoods: and you haue lost that for little, which
will not be recouered with much.) The fore whereof
our youth considering not, so he haue foyson of money:
the world to be short, at the last falleth out thus, both
land, mony, & all possibilities, either by father or friends,
are incroched vpon, by this gentle maister Scrape-peny,
so that now our youth finding neither suretie nor simi-
litude, by his flattering vsurer is laid vp close for esca-
ping. Let him write to his husswife Mistresse Minre,
she disdaineth him: let him intreate the Broker he re-
fuseth him, let him make sute to the vsurer, he saith he
shall not coulen him: thus (this Gentleman that ney-
ther by his fathers counsell would refuse, nor by his
owne experience be perswaded, to auoyde the eminent
daunger that hanged ouer his head, is brought to con-
fusion, and those friends that fawned on him before in
prosperitie, now frowne at him in his aduersitie: those

that

that depended with flattering words in time of wealth on his flowing, now altogether disdaine him that cannot finde himselfe. Lo Gentlemen what it is to ſlinke at good counſell, and to preferre young attempts before old experience: ſee here the fruites of contempt, and lette theſe leſſons ſerue you to looke into: had this Gentleman regarded aduice, had he conſidered of his eſtate, himſelfe had bene at libertie, his friends in quiet. But (alas the while) our yeres now a dayes haue running heads, which makes their parents abounde in teares: ſome are led with newelties in forreine Nations, ſome with prodigalitie in their owne Countrey: ſome with pride, the firſt fruites of all impietie: ſome by loue, the laſte of infelicitie. If one panteth after vertue, how many hundreds do dayly practiſe vice: Let the experience of this young Gentle(my youthly countrey men) make you warie, and ſe but into this one parcell of his lyfe, and giue your iudgement of his miſfortune: his wit was ſufficient to conceiue vertue, yet knowing (with Medea) the beſt, he headlong runne to the worſt. Natures gifftes are to be vſed by direction: he had learning, but he applied it ill: he hadde knowledge, but he blinded it with ſelfe opinion. All graces whatſoeuer, all ornaments what ſo they be, either giuen vs by our fore-parent, or grafted in vs by experience, are in themſelues as nothing: vnleſſe they be ordered by the power of the moſt higheſt. What care conceiue you, may be comparable to this young Gentlemans fathers ſorrow: who ſeeth his houſe pluckte ouer his head: his ſonne vnpriſoned to his great diſcredite, and the vſurer the onely gainer, and yet the moſt vileſt perſon.

Nowe, what becommeth of our youth thinke you? his Father refuſeth him, diſpoſſeſſing the ryghte heyre of what he maye, and poore he is lefte deſolate and afflicted in priſon. And in theſe dayes how many are infected with this deſperate diſeaſe, Gentlemen

iudge

iudge you. I my ſelfe with teares haue heard ſome vnfortunate complaints, and lamented my friends miſfortunes, ſaine ſo ſodainly. Ye good friends ỹ are hereafter to enter into this world, looke on this glaſſe: it will ſhew you no counterfait, but the true image of a rebellious ſonne, and the reward of contempt of parents: account your ſelues happie to learne by others experience, and not to be partakers of the actuall ſorrowe: Obey your parents, for they loue you, truſt not to ſtrangers, for they will vphraide you of their benefits; it is better to haue the ſtripes of a friend, then the kiſſes of a flatterer. Plato would haue young men to looke in the glaſſe, for two cauſes, the one, that if they founde themſelues beautyfull in viſage, and of exquiſite ſtature, they might indeuor to make the vertues of their minde, and morable to the liniaments of the bodie: the other, that if they found themſelues of deformed ſhape, they ſhould ſeeke to beautifie the ſame by the inward perfections of the minde: for two cauſes my good friends, woulde I wiſh you to conſider of this mans fall, and read his miſfortune: the one, that not being yet nipped, you may preuent: the other, that being but yet a little galled, you would holde backe.

Eſt virtus placidis abſtinuiſſe bonis.

As the Loadſtone draweth yron, ſo let good counſaile conquere your affections, as the Theaunides of Aegypt driueth alwaie yron, ſo let the feare of God diſpell all worldly pleſures: If a ſimple man fall to decay, it may be borne withall, if a man of wil dome grow in arrerages, may we not blame his follie? It is better to be enuied then pitied, for thou art pitied alwaies in miſfortune, but enuied at time of thy proſperitie. To be briefe (Gentlemen) ouerlooke this aduiſedly, & you ſhall finde many things worthy the noting, and no few matters written for your cõmoditie. This miſerable young man, ouerwhelmed thus on euerie ſide with manifolde

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and sundry cares, beholding his most vnfortunate state, in woefull termes in the prison house breaketh into these complaints.

Alas vnhappie wretch that I am, that hauing a good father that did cherish me, a kind mother that tenderly nourished me, many friends to accompanie me, faire reuenues to inrich me: haue heaped sorrowe on my owne head by my Fathers displeasure, refused of my friends for my euil demeanour, & dispossessed of my land by my prodigalitie. O insatiate lust that entereth the hart, & consumeth the bones, why followed I thee? & O vngodly pleasure why diddst thou flatter me? O wicked and vngracious man that hast vndone me, and woe be vnto thée (vile wretch) that in my miserie doest thus harme me. What shall become of me poore wretch? faine now would I begge that bread, which vainlye I haue spent: now to late do I sée, that fainednesse is no faith, and he that trusts to this world, cleaues to a broken staffe. Alas, how should I attaine to libertie? or by what meanes may I escape my confusion? My Father hath accepted of another sonne, and all by reason of my lewdnesse: O that I had respected his vnfained teares, O that I had accepted his good aduice, O that I had reiected my flattering friends. But I sée no hope is lefte me, my creditour is so cruell, yet hath he coulored me: and faine would I be his bond slaue, would he release me: but since no hope is lefte me of recouerie of my Estate, I referre my cause to God, who as he will remit my offence, so will he redresse my miserie and griefe.

Whilest in these or such like tearmes, the poore young man bewayles his heaute happe, sodainly enters his coulouring creditour, and in outwarde shew bewailyng his misfortune, yet in very truth the onely originall cause of his destruction, comforteth him in these or such like termes.

Gentleman, the srigent and extremitie that you are

now at, though it be moſt tedious vnto you, it is moſt lamentable in my opinion. Theſe young yeres to taſte of ſorrowe ſo ſoone, is ſtraunge, conſidering all circumſtaunces: but ſince the cauſe proceedes of your owne lewde miſdemeaning, mine be the leſſe in part, but the greter muſt your affliction be. I hoping of your well doing, neither denied your pleaſure nor profite, yet in lieu and recompence of all, I finde in it nothing: a few ſubſcribed papers I haue, and ſome money I haue receyued, but nothing to my principall, and yet notwithſtanding ſo fauourable wil I be vnto you, as if you procure me any one ſuretie I will releaſe you. To leſe my money I were loath, and to keepe you here it were more loathſome. I wold do all for the beſt, not hindering my ſelfe, ſo you would ſtraine your ſelfe to ſatiſfie me ſomewhat.

The Gentleman knowing in himſelfe his inability, beginneth in truth to open his ſtate, proteſting, that neither of himſelfe, nor by any one at the preſent he is to do any thing, no not ſo much as if he releaſed him to pay his charges, ſuch is his miſerie, in that all his frends had giuen him ouer, wherevpon moſt humbly he beſeecheth him, to way his cauſe, promiſſing any ſeruice what ſo euer may be: if ſo be it wil pleaſe him to ſet him free. Was vſurer ſmelling out the diſpoſition of the youth, beginnes to bring him to his bowe after this ſort.

The world at theſe dayes is ſuch (my friende) as there is ſmall reſpect had of thoſe which haue nought, and great honour attributed vnto them, that will moſt nerly loke to themſelues: which I perceiuing, haue giuen my ſelfe (as naturally men are inclined to ſeeke after glory) to the hoording vp of riches, to the end that my poſteritie might be raiſed vp, and my fathers name (which as yet is of no accompt) might by my meanes become worſhipfull. To perfourmaunce of this, truly

I haue neither ben idle nor euill occupied: my thoughts home wholly bene ſet on gettings, and who ſo notwe a dayes hath not the like meaning, his purpoſe will grow to ſmall effect. And though of my ſelfe, I do what I may, yet (as it is neceſſary) I muſt haue monitours, whyer by that which I looke for may be brought to my handes: otherwiſe, my flocke might lye without plaunce to my vtter vndoing. Wherevpon, if thou wilt followe my direction and be ruled by my counſell, I will releaſe thee of priſon, and ſet thee at libertie: reſtore thee to thy wonted credite, and countenaunce thee with my coyne, ſo that in ſhorte ſpace thou muſt haue money in thy purſe, and other neceſſaries to ſet thee vp againe. Thou ſeeſt that now thou art miſerable, but I will make thee fortunate: thou now art almoſt ſodleſſe, by me thou ſhalt be ſatiſfied with the beſt: thy friends now diſdain thee, the day ſhall come that they ſhall ſeeke to thee: now art thou without apparell, through me thou ſhalte bee coſtlye attired: naye, what pleaſure ſoeuer thou ſhalt either imagine for thy preferment, or wiſh for to do thee good, thou ſhalt both finde me ready to performe it, and friendly to continue it.

The Gentleman ſurpriſed with this ſodaine ioye, and vnacquainted good ſpeaches (not dreading that the Serpent laye hidden in the graſſe) moſt willingly aſſented, promiſing to the aduenture of his lyfe, (ſo his creditour woulde be his wordes maſter,) to do his indeauour to performe his will, as hee ought to do. The Vſurer ſeeing the minde of his priſoner, preciſely bent to do his commaunde, openeth his heart vnto him thus.

Gentleman, for that I haue an opinion of your honeſtye, and truſte in your ſecrecye: I will open vnto you my minde, and according as I finde your aunſwere, I will ſhape your deliueraunce. Such time

as you were at libertie, you know you had acquaintaunce with manye Gentlemen, and they not of the meanest: who at sometimes as well as your selfe were destitute of sinor: such as those be you must finde out for me, I will beknow you presentlye: apparayle you in print, giue you money in your purse, and at suche an Ordinarye shall you lye, where the greatest resorte is: your behauiour and dealinge towardes all men must be verye honest, especiallye in all causes looke into the natures of men. If you spie out any one Gentleman penilesse, enter into discourse with him, if you maye perceiue, that either by parentage or possession, he is woorthie credite, laye holde on him, feede him with money if he want, and (as though it proceeded of your owne good nature) proffer him to be bound for him: if he accept your offer, come to me, I will furnish him: nowe you may deuide the commoditie or the money betweene you, and out of your part (considering me after the bigenesse of the summe) take the rest for your owne fee: which if you looke into, in a yeare will growe vnto no small summe. This is the Load-stone must lead you: and by all meanes you must fashion your selfe to feede humours: this is an honest meanes to lyue by, this is a way to libertie, by this you may pleasure your selfe: and to conclude in doing this, you maye mightelye in short space inrich me. When you haue found out one fit to your vaine, remember this lesson, that what so euer vauntage you get of him, either for me, or for your self, care not how little paper and inke he can sheiue of yours, keepe still your owne stake cleere. In these matters you must be verie circumspect, for there be nowe a daies such vnderminers start vp, that scarce a man can imagine his owne profit but they preach it a broad, and laye it open. Thus doe you see whereto you must nowe, will you be content to doe

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The young man anſwereth, Good ſir, there is nothing that you haue ſayde that by me ſhall anie wayes be forgotten, I am readie and willing to put in practiſe what you haue taught, and no doubt you ſhall finde me ſo diligent, y your ſelfe ſhal ſay, you were happie in putting me in truſt. In briefe the concluſion is this, the vſurer glad of this new Gentleman broker, diſchargeth him, ſets him a floate: now who ſo braue as our late priſoner, or who ſo frolicke? The olde ſorrowes are forgotten, and new inuentions to couſin poſſeſſe the receptacle of his reaſon. His olde acquaintaunce flocke about him, ſome reioycing at his recouered libertie, ſome wondering at his ſodaine bravarie, yet fewe ſuſpecting his pretended and hidden knauerie. Of them ſome he ſaluteth humblye, ſome ordinarilye, he was not ſo well inſtructed, but it is as well performed. Now who but our Gentleman is a companion for the beſt, and a couſiner of the moſt, he ſtaies not long before he be-prouided of a prate, whom he ſo ordereth, as himſelfe is partaker of ỹ halfe, though the other be paymaſter of the whole, and as thoſe that are in the heate and extremitie of an ague, deſire drink to ſatiſfie their drought: ſo this young gentleman that is brought into bondes by one couſining ſpend thrift, hauing once entered fote in the high waie of prodigalitie, continueth headlong his courſe to his owne confuſion. But by the way it is to be noted, that this Gentleman which is brought into the laps by our late priſoner, hath his poſſeſſion & portion alotted him, ſo that our vſurer & his mate worke vpon ſure grounds. Two or three Obligations and commodities receiued, our vſurer growes to new deuiſes, and ſets his ſcholler to practiſe them, ſaith he, I muſt now haue you learne, to bring in this your friend to pais your debtes, and by this meanes you ſhall bring it about, you ſhall when next time he ſhall demaund your helpe, tell him that of me there will be had no money before your olde bondes

be canceled, ſo that vnleſſe he deale with me, by ſome meanes to acquit that, it is impoſſible to attaine vnto anie further ſupplie. You may alleadge vnto him how in ſuch like extremities you haue ſtucke, and will ſticke vnto him, and deſire him in ſo eaſie a requeſt he will not leaue you deſtitute, by this meanes ſhall you be rid of your olde debts, and be as free from inconuenience as euer you wer. No ſooner hath our ſeducer learnt this leſſon, but forth he trudgeth to find out this young maſter, if poſſible may be, if ſo be he as yet be ſtored, he doth either make him ſpend it or lend it, & vpō his new requeſt of ſupply, openeth vnto him all the circumſtance which before he had learned, & ſo cunningly handleth him, that the Gentleman deſirous of money is eaſilye content. Whereupon the matter is handeled thus betwixt the Merchaunt and this Gentleman broker to preuent inconuenience, if the brokers bond be an hundreth pounds, the Merchant will lend fiftie more, and maketh ỹ young man to ſeale an abſolute bond as his owne debt, ſo that the deſperate debte of the decayed couſoned, by his meanes is brought to be the true debt of this ſilly Gentleman. Nay when they haue fatted both their fingers, they leaue not thus, but from money ſhote at land, for if the Gentleman haue 500. pound in ſtocke payable at 24. or 25. yeares, they will ſo worke as all that ſhall be their proper goods which they will recouer out of the executors hands, either by attachment or otherwiſe, and beſides that, ſo cunningly will they deale, that although they haue ſufficient aſſurance in hand alreadie, yet will they not leaue till they get an other more ſure ſtring to their bowe, therby to compaſſe the poore Gentlemans lands, at his want they will deale thus. This Gentleman and the broker muſt bee inuited by the Merchant, when amongſt other table talke, M. Scrape-penie ſpeles my youth if his monie be gone, & offring ſpeaches of willingnes to prouide him alwaies at his need, ſets on by a

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hock his couſening mate, to procure ẏ gentleman to craue more money, which he doth, ẏ merchant cunningly coulering his craft, and wereth him thus. Gentleman you ſee I am ſer out already, & vpon your ſingle bond I haue aduanced a round ſum of money, no leſſe then 500. pounds, which in a poore mans purſe as I am, is no ſmall quantitie, nevertheles if you will aſſure me further aſſurance, I will not ſtick in redie money once more to lend you 30. pounds. The gentleman never before plied to receiue redy money at ẏ firſt bidde, beginneth to yeild him harty thanks & humbly to pray him to demand & he will performe, for ſaith he, conſidering your honeſt dealing, I cannot think you may imagine any vnreaſonable aſſurance which I will not ſeale to. Why the quoth ẏ merchant, ẏ matter ſtandeth thus, if ſo be you will ſeale me an eſtatute for my money, no ſooner ſhal you haue done it, but you ſhal haue ẏ money, all your bonds in, & a deſeſance, ſo this ẏ I offer is reaſonable, & to morrow if you will I will doe it. Agreed quoth ẏ Gentleman, & ſo takes his leaue, the nert morrowe according to promiſe, the Gentleman ſealeth the aſſurance, acknowledging an eſtatute, before ſome one Juſtice of the bench, and comming to his Merchants houſe for his money, is delaied for that daie of, & in fine, his abſolute anſwere is this, that without a ſuretie he promiſed him none: he takes witneſſe of his friend (as he learneth him) a prety peece of witneſſe, when he ſeeth no remedie, he demaundeth his bondes, & he withholdeth thē, he craues his deceaſance, & cannot haue it. Thus is ẏ poore Gentleman brought into a notable miſchiefe; firſt in being couſened of his mony; nert deluded by his eſtatute wout deceaſance (for if ẏ deceaſāce be not deliuered ẏ ſame time or daie, ẏ ſtatute is yet nothing auailable) thirdly by his bonds detaining, which may be recouered againſt him, & continue in full force; and the vſurer that playes all this rie, will yet be counted an honeſt and well dealing man. But flatter them who ſo liſt for me,

I rather with their soules health, then their gaie coate
conuerse, though I knowe they will frowne at me for re-
penting their secrets, yet truth shall countermaund mad
times I sticke my counterfeit commoditie. Where you see fine
houses bedecked sumptuously, ye one of them, from a Dutch
flemish native a craftie coosoner: the other of them from a
landed man, a silly pesse wretch. And wonderfull it is
to see, considering the asperitie of the Penall statutes set
downe by her Highnesse, and her honourables Peeres in
the Parliament; How prettie collusions these cunning
merchants can find to infringe them. One priuate prac-
tise they haue in deliuerie of ye commoditie, to make the
condition of the Obligation thus. The condition, &c. is
this, that if the within bound, T.C. his heires, executors
or assignes, doe well and truely pay or cause to be paide
to ye above named M.S. the sum of 40. pounds of lawfull
mony of England, at his own dwelling house, scituated
& being in Colman street, which he ye sayd T.C. standeth
indebted vnto him for, if so be that he the sayd M.S. or S.
his wife be in life, ye then. Otherwise, &c. Now in this cō-
ditiō, ye casual mart bringeth it out of cōpasse of statute,
thus by collusions ye. Scrape-penie gathers vp his mo-
ney. Others worke by statute and recognisaunce, ma-
king their debter to discharge in their bookes of ac-
count the receit of so much money, where indeede they
had nothing but dead commoditie. Other worke by
lines, as if such a one line thus long, you shall giue me
during his or her life 10. pounds a yeare, for 30. pounds,
and be bound to the performaunce of that by statute. O-
ther some deale in this sorte, they will picke out among
the refuse commoditie some prettie quantitie of ware,
which they will deliuer out with some money, this sum
may be 40. pound, of which he will haue you receiue
10. pound readie money, and 30. pounds in commoditie,
and all this for a yeare: your bonde must be recogni-
saunce, now what thinke you by all computation your

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commoditie will ariſe (ſuch a trouble from ſelfe lucre him that receiued the lim, and euer bubble enough this, that of that thirtie pounds commoditie, there coulde lye no bruker be more made then foure nobles: the commoditie lyes Lyke ſtringes, and lyes not this thinke you make them abhominable vſurie? Nay common loſſes, & reaſonable gaine is, for 36. pounds for three months, accounted a good penie worth, if there be made in ready money, 20. pounds, naye paſſing good if they make 25. pounds, I haue knowen of ſixtie, but fortie pound, and tenne ſhillings. Theſe be generall payments, and receits, incident to the moſt part of the young Gentlemen that I knowe deale that wayes: and truely I my ſelfe knowe within my time, no ſmy number of Gentlemen, which are vtterly vndone by this meanes, and vnleſſe this ſtill be preuented, and Gentlemen take not more heede, more will followe after. But if the puniſhment of theſe men were In diſcretione Iudicis, notwithſtanding the lawe were couloured with all by them, yet the conſcience of the iudge woulde cut ſuch ill members off. In former ages theſe things being knowen, were lookt vnto, and now when moſt puniſhment is menaced, vſurie is moſt practiſed. Well may we now ſee that the craftie haue as many cautiles, as the diſcreet cautions. If we had as ſeuere lawes in England, as once in Athens Solon ſet downe, wee ſhoulde then call a rayne ouer the head ſtrong vnrulynelle of theſe Caterpillers: there it was not lawfull, the Father being liuing, that anye money ſhoulde bee lent vnto the ſonne: who being vnder his Fathers gouernement, was not to bee ordered according to his owne lyking: and there whoſoeuer did tranſgreſſe this lawe, it was ordayned that hee might haue no recouerye, nor bee releeued anye waye by iuſtice, for that it was doubted, that the ſonne hauing no wayes to aunſ were that hee did owe, ſhould eyther be inforced by practiſing coniurations in the Ci-

ble, by exercising pᵗiuye theefte in his Fathers house, to ridde and discharge himselfe of the burthen of his debte.

The Aegyptians and Athenians seeing the errour of couetous vsuris to take seating in their pᵗouinces, by appᵗoued iudgement concluded, that by no instrument, plea, execution, or other meanes in lawe, a debte might bee obtained: the originall being for corᵗupt gaines.

The Romanes, who not onelye inuented, but imitated those Lawes which confounded errour, by decᵗis of Senate, with the Athenians, in the verye same tearmes as they dydde sette downe, that no money should bee lent to young heyres vppon interest, neyther allowing the detinue pleadable, nor the vsuris sunt werable, hauing a pᵗiuate eye into the vnmeasurable and greedie intents of those couetous carles, who compasse the Fathers landes before the Sonne come to it.

In the Lawe of the twelue Tables, orders in this cause were pᵗescribed, and directions set downe by the Tribunes: among whome, a man of rare vertue, Lucius Gomatius instituted and made a law, wherein he enacted, that no vsurie, nor vsurers shoulde bee allowed.

Lucius Lucullus seeing this errour allreadye creapt thorough all Asia, and (lyke a wise gouernour) wylling to pᵗeuent, not onelye made a Law to auoyde all occasion of vnlawfull gaines, but also appoynted punishmentes to those that were subiect to the errour.

Tiberius Cæsar as curious as the rest for common good, dydde with as greate circumspection as might bee, take awaye the cause, and displace the effecte of this mischiefe: not suffering that to take

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heare in his gouernement, that was the cappitall enimie of a well ordered ſtate: Claudius Ceſar not yeelding to his Anncetours in honourable actions, reuiued thoſe Lawes: Veſpatian continued them: and Marcus Antonius Pius, with Alexander Severus eſtabliſhed their with publike inſtrumentes: who to the fyue paſſed ſeuerities by farther inſight ioyned this, That by this vnlawfull getting, manye of the beſt and moſt auncient houſes in all Italy, were brought to vtter ruyne, and confuſion.

The Indians diſdayning ſuch lewde attemptes, not onely miſlikes of lending, but alſo forbad borrowing; neither is it lawfull for an Indian to profeſſe, nor agreeable for one of that nation to ſuffer iniuryes: diſdayning among them both the vſe of obligations, and the abuſe of paſſing.

Hatefull was this vſurie in Licurgus Commonwealle of Sparta, whereas not onely the name was odious, but alſo the thing it ſelfe was aſperiye puniſhed.

Agis King of the ſame Citie, ſeeing the practiſes of the couetous to worke ſo wonderfully as they ſeemed, not onely puniſhed the attempters of vnlawfull profite, but alſo in the open market place, he burnt all the bondes and Obligations of the rich Bankers in the Citie.

In Thebes it was by ſtatute forbidden, that anye man ſhould be put in office, that within tenne yeares before the election had practiſed any vnlawfull chaffering.

The Germanes in theyr tarations of antiquitie: whereas they beuore the Theefe to reſtore double the thing he ſtole, they ordeyned that the vſurer ſhould make recompence foure folde for his vſurie. And in

beholding the felicitie of all thoſe Countries, ſuch are not ſo happie, as to abridge thoſe errours that they muſt miſlyke off: But here perhappes ſome curyous maintainer of vnneceſſarie members will conclude, that the ſtate cannot anie weyes be hindered by anie theſe actions, inferring that the diſſolution of one familie, is the ſetting vp of another: which in as manie vertues maye match, and with as greate value imploie it ſelfe in the ſtate, as the other that is decayed.

Hereunto I ſhape this anſwere, that if it be true, that the nobilitie of the Father worketh in the childe, I cannot ſo perſwade thoſe vplifted mayde mates vnles employe themſelues in honourable Actions, when as neither their auncеſtours euer knewe more then their Beades, or their Fathers other then vnlawfull gaines: and howe canne it bee that where the minde onely worketh in ſeruile ſubiects, it ſhould anie waies be elevated to attempt honourable exploits. But be it theſe ſorte of men are neceſſarie both in themſelues, & for their Countrie, which cannot be concluded, in that they be broken members: yet muſt they conclude by the (touchſtone of truth) the Scriptures, that their neceſſarineſſe in this worlde, makes them vnneceſſary for God: by whoſe preſidents if they ſhould leuell their lawes, I am afraid the graft would be ſo ſtiffe in the bending, that it would be rather thought more neceſſarie for the fewell, then worthy the correction. In the moſt happieſt man y euer was, whether philoſopher or otherwiſe, I find this, y one onely blemiſh in his actions hath made them bee noted for an errour: now if theſe men ſhuld in their enterprizes be gayde into, I feare me y as in the blacke Jet is ſeene no white: in the deadlye poiſon is founde no preſeruatiue; in the ſprouting iuie, no fruite: on the vnneceſſarie thiſtle no grapes: ſo in theſe men the miſ-

chiefe

thinke ſhoulde be ſo manifeſt, that the ſeede of vertue ſhould be extinguiſhed. ſo that I can neceſſarily conclude this, that both theſe ſorte of men are vnneceſſarye for themſelues, vnfruite for their countrey, vnfit for a familie, yea conuenient for nothing, but to portrait the painter with the true image of couetouſnes. For themſelues how can they be profitable, in deſtroying theyr ſoules, and murthering their bodies: in conſuming themſelues with thought, in deuiſing of newe attemptes to delude. If they compare but their hearts ſorrow, with their ſtreſſe gaine, they ſhall finde this moſt certain, that the encombrances of the minde are ſo peyſant, that they doe by odes weigh downe their commoditie in the ballaunce. What is it to get good, and to loſe happineſſe: to enioye much riches, and little reſt: to haue manye Lordſhips, and much hart-breake? Alas, what are the goods of fortune, that they ſhould entice? or the pleſures of the fleſh, that they ſhould allure? If our ſtately pallaices were to continue permanent, if our worldly riches were to make our aſtir yeares renowmed, if euery thouſand of our ducates, were to benefit vs but with a hundred good precepts: I wold beare with couetouſnes with the beſt, & practiſe it with the moſt: but ſince we ſe that much hoording cannot be without ſinne, much getting without griefe, much profite without paine, much increaſe of goods, without decreaſe of vertues, I cannot but conclude with the philoſophers, that the hoording vp of riches maketh many impreſſions of vices. And that thoſe that are no wayes profitable for themſelues, are not worthy the names of citizens in a ſtate: whereas, when all things ſhould be limitted by vertue, how can vſury be winkt at, when it is no way legitimate. Our lawes in this ſtate, although they ſuffer a commoditie, yet confirme not they taking: concluding herein, a meruaylous pollicye: to thoſe haue in ſight, which is,

that leauing it euident, that where neither Lawe of God can limit them, nor diſpoſing of right ſuffer them, nor preuention of errours withdraws them from puniſhing this erroꝛ, and not letting it ſlip, they as willyng to pul away by peece-meales, as to confound altogether: like wiſe ſurgions eate out the dead fleſh, by ſundꝛye plaiſters, and no ſodaine coꝛoſiue, thereby wiſely warning the wiſe to pull back by curteſie, and the indurate by beholding their foꝛberance, to feare the ſcourge when it ſhal come.

Yet ſome will heere adde and inferre, (though vnneceſſarily,) that thoſe whom I heere ſo aſperiye repꝛehend, are as religious as the beſt, haunt the Church with the moſt, at their buriall be as bountifull as the godlieſt, and thereforꝛe it may not be thought, that ſeing ſo many goods, they ſhould folloiꝰ the bad. To whom I aunſwere, If they heare coꝛrection of ſin by often haunting of ſermons, yet continue their wickednes, when they know what it woꝛketh, their actions are wicked, their liues diſſolute, their endes deſperate. For theꝛ bountie at their burialls, that is but their laſt action, & their beſt attempt: but if we looke into the conſiderations of their beneficence, I doubt not but we ſhall finde whereas their ſhoe wꝛingeth them. If they are liberall to leaue them a memoꝛie when they are gone, alas they ſtriue againſt the ſtreame: foꝛ this it will fall out, perhaps they ſhal haue a few poꝛe womẽs pꝛaiers foꝛ their blacke gownes, but a thouſande decayed Gentlemens curſes foꝛ their high exactions. If they be bounteous in hope to recompence ẏ which is paſt, alas it is as much, as to caſt water to ſtop a gappe, oꝛ gather brambles to builde mannoꝛ houſes. If they be lookt into in this their penie doale, we ſhall finde a kinde of impulſion in all thinges: Truely, truely, I feare me, if Pas vſurer

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knowe he ſhoulde liue, he had rather haue a fayre paiſone for his foure nobles, then a thouſand prayers of a poore woman: and the forfaiture of a Leaſe for his fyue pounds, then the funerall Epitaph of the vniuerſities for his laſt willes liberalitie. Since therefore impoſition forceth them to be bountifull, not free will, liberall, we muſt accompt of them thus, that both they are both vnworthie praiſe, being vnwilling to be bountifull, and little to be eſteemed of, though their pretence be neuer ſo perfect. What praiſe deſerueth he that will proffer medicines to a whole bodie? or the ſpur to a willing horſe, or the raine to an vnbridle colt, or honey to a peruerſe mouth? All this I conclude, becauſe ỹ vſurer is rich, he is righteous? Wretched wealthy? Wiſe: becauſe ſul of golde, therefore godly? I feare me it will fall out that ſome of our ſcrape penies, are as worthie to be deliuered to perdition, as Sauanarola of Rome, of whom Marulus maketh mẽtion) who not ſatisfied with exceſſiue gain in his life time, at his death became a praie to diuells: It grieueth me to conſider of ỹ vnhappie ſtate of ſome, who like fine cloth are deuoured with theſe moths, like white rauenſicke are ſtained with this yron mould: & ſilly birds, are deceiued with the call of this Fowler. O vnhappy ſtate, ſtaind with ſo vnprofitable members, whoſe feete tread the wayes of errours, mindes imagine miſchiefe, hearts are indurate, confounding the fatherleſſe, oppreſſing the widow, making all poore, and themſelues onely rich.

A lamentable caſe it is, to ſee howe true ſimplicitie, the maintainer of peace, is almoſt altogether exiled out our common weale: and that worldlye wit doeth wade ſo farre, as heauenlye wiſe are brought into admiration of their miſchiefe. In other notable Gouernementes and common weales, this one vice hath hadde a fall, and heere where it

ſhould

ſhould be moſt deteſted, it is moſt vſed. Great hath beene our wiſ domes in repreſſion of cõſpiracies, great our po-licies in maintaining of peace, circumſpect our prẽcti-ons to eſchew mutinies: and yet the long time we haue laboured in this, yet dayly more and more it groweth to head: and whereas the other vices haue beene exter-minated by good looking to, this (though altogether loa-thed) is moſt lookt after. And in this caſe I muſt appeale to you (right Honorable) whoſe wiſedome is continual-ly imployed, to the maintenaunce of our ſtate: & craue you caſt your eye aſide, and but looke into the worlde a lyttle, lette your Heraulds Bookes be ſpied into, con-ſider the ſtate that hath bene, and now is: and I feare me there will ſome teares fall, and more care be conceiu-ed. Alas I know it well, that many auncient coates will be found there vncountenaunced, and it is to be found out, that ſome ſleepe on their beddes of downe, in thoſe mannor houſes, which were buildes for the ſtaye of ſome of our beſt noble ſeignioꝛs. Nay, is it not true, that more are eaten out with vſury, then anye o-ther abuſe whatſoeuer? And although Commiſſions are graciouſly graunted from her Maieſtie, as a moſt mer-cifull Prince, and from your Honors, as moſt ſage, fa-therly, and prudent tenderers of gentry, growen into po-uertie; yet ſuch is the contempt of ſome men, as they neither meaſure commaund, nor haue reſpect to conſci-ence. The reuerend Fathers and eyes of Religion in this Common weale, how exclaime they on this vice, and pronounce the wrathfull threates of the Almightie againſt theſe vngracious gatherers: yet how ſlenderly they regard them, their manifeſt & notorious miſchiefes beare record. So that it is to be feared, that when neither honourable commaund may controll them, nor diuine ad-monition reclaime them, they are growen into a repro-bate ſenſe, and haue forſaken the Law of the Lord, and hunted after the whore, and are dronken with the ly-

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ſour of her abhominations.

Principijs obſta ſero medicina paratur,
Cum mala per longas inualuere moras.

Noble Lords, may it pleaſe you yet a little more to giue me leaue, that as I haue manifeſted the miſcheife, ſo (to my ſlender conceit) I may imagine a ſalue. The Nobilitie, Gentrie, and other heires whatſoeuer, either by reaſon of their Fathers tenour are wardes vnto her Maieſtie, or elſe by the tender prouiſion of their Parents, they are lefte to the diſcretion of their kinſfolke. For thoſe that by her Maieſties prerogatiue, by ẏ death of their Fathers, fall into her protection: the moſt part of them are begged by Gentlemen, and committed to their tuition: among whome, as there be ſome prouident and carefull to conſider of the childes commoditie, ſo (I feare me) other ſome are ſelfe minded, and greedie of their owne gaine: which if ſo be it fall out, I feare me the childe that is vnder this gouernment will happely miſcarrie, for if maintenance come from the protector ſlenderly, the nature of the youth being noble, will couet after ſupplie, and ſo through the couetouſnes of the one, growes the confuſion of the other, and by this meanes growes ẏ Gentleman into ẏ Merchants booke in arrerages, when his warden furniſheth him not according his degree and calling: but it may be, that there bee purpoſes imagined by the gouernour, and practiſed by the Merchaunt, ſo that the one will not bee partaker of the ſhame, yet will he not ſticke to beare part of the gaine. But to let further matters wittingly ouerſlip, for that I finde it good to winke at ſomewhat: returne we to the other ſortes of heires, lefte to the tuition of friendes: among whome there growe lyke inconueniences, as in the former: for nowe a dayes kinſfolkes are as couetous as others, and as craftye as the beſt, whoſe priuate conueyaunces the young heires knowe, and ſeuerallye when they be ſought into, will

open. But for the ordering of all theſe thinges, and the recouering of this ſtate, it more conuenient that the Wardeu of the Wardes vnder her Maieſties protection, ſhould at the receit of the Gentleman, be bound according to the value, to the honourable, that haue authoritie in that caſe, for the wage of the Gentleman, and that certaine ſtipend might be ſet downe annuallye for his prouiſion, rather with the moſt then leaſt, ſo that then it will fall out, that hauing ſufficient of his owne, he will not depend on the ſupplie of an other. The like annihadauertion if it bee had in reſpect of the other, and the cauſe of taking the bonds, and preſcribing the portion ſet downe by the direction of certaine Juſtices of peace in euerie ſheere, we ſhoulde haue leſſe complaints to trouble your honours, and merchauntes ſhould want young miniſters to ridde them of their refuſe cõmoditie. I haue glaunced into a matter (my good Lord) which if wiſdome conſiderately looke into, there will growe an exquiſite platforme. Theſe cauſes right honourable are neceſſarie, and needfull to be noted, and ſuch they be, that no doubt they will be as beneficiall to the ſtate, as anie other whatſoeuer. For by this meanes your honours ſhall be praiſed, the Wardens wel thought of, the Gentlemen kept in good ſtate, and the Merchant abridged of his craftie dealings. I haue heard this cauſe lamented of among the moſt part of that profeſſion, who loth their title ſhould be attributed to ſo outragious dealers. If they will deſire the name, let them vſe the nature, & let not all the whole order bee blemiſhed, by a few diſordered dealers blame: but to leaue this to your honourable and graue conſideration, and to returne to your curteous Gentlemen, to whome this matter moſt pertaineth, & for whoſe onely cauſe this paine is taken: I moſt earneſtly beſeech you looke into your owne ſtates, & conſider with your ſelues, the miſery & miſchiefe that groweth by theſe follies: conſider ẏ end of all theſe practiſes,

tides which the vſurers doe put in vre, tuſtely it is to make you beggers, where now your ſupplies be plentifull, & to emptie your purſes, where now they are replenished: conſider of their mercy, either it is impriſonment, or elſe libertie with more ſhame: weygh of their endes agreeing to theyr life: it was a pretie and learned ſaying, which was written.

Auaro quid mali optes ni vt viuat [illegible]

Wiſh a couetous man no more miſchiefe, then that he may liue long. For he dieth daily in care, and conſumeth in thought: refraine your gallantiſe, ſo ſhall you haue no need of their continuance: ſo ſhall you be ſought to of them: leaue them to their vaine luſts, they are not of ỳ Lord: let your garments be comely, & not coſtly: for a comly continent man is more eſteemed of, then a coſtly ſpende thrifte accompted of. It is the vertues of your mindes, the perfections of your vnderſtandinge, your intellectuall contemplacions, that makes you accounted of among the wiſe, and beloued among the learned: In your profeſſions be ſtudious, for ỳ' brings profit: an houre well ſpent, is better then a dayes pleaſure: eſchew thoſe things that may decay your memory, & in euery good action cõtinue to the end: truſt not to apparant goodes, beleeue not credulouſly ỳ faire ſpoken; be as prouident to eſchew trouble, as the enuious is prudent to procure your diſcomfort: looke on nothing that may alter you from a man, thinke on nothing that may miſlead you; if you promiſe, performe it, but in promiſing vſe diſcreation: theſe be the fruites of experyence, learnt by ſome in ſorrowe, and lefte them to be practiſed by you in ſecuritie. Let not the gariſh ſhew of a preſent pleaſure, the fillie ſhadowe of an earthlye delyght, a tranſitorie ſimilitude of a momentanye glorye, make you followe that which wyll coſte you manye ſighes and ſundrye ſorrowes (when you looke into your ſtate, and ſee howe you are

compaſſes of friendes, ſmilde vpon by fortune, beautified by nature, pefected by art, when you perceiue care hath not yet furrowed your forhead: labour euen then to continue friendes, to make peace with fortune, to maintenaine nature, to ſtudye arte, and beeing freed as yet from trouble, fence your actions ſo ſtrong, as they may neuer become troubleſome. Aurelius in his Court ſeeing certaine Philoſophers vſing vnſeemely geſtures, wagging their heades, toying with their garments, and ſtamping with their feete, gathering by their exteriour behauiour, how vnapt their actions were in reſpect of their precepts, expulſed them the court, as vnmeete to be preferred to honours. Although not Marcus Aurelius, but wiſe Saba now gouerning, think you that gracious Elizabeth cannot as well finde out a vain head vnder a wauing feather, a diſſolute minde vnder a cobpeece dublet, a wanton thought vnder a ſtraunge habite, as the Emperour vnder a lyght geſture? Yes truely (Gentlemen): no doubt but that eie y winketh at moſt things, ſeeth many, and that wonderfull capacitie that comprehendeth ſo much diſcipline, cannot ouerſlip the miſlykes of maſking brauerie. If one errour were as much banished England, as it was Rome, neither ſhould idleneſſe offer the couetous opportunitie, neither the idle be couſened by the couetous. It is idleneſſe that maketh amorous, it is idleneſſe that maketh factionatine, it is idleneſſe that breedes enuie, it is idleneſſe that deſtroyeth all humane happineſſe. the eye fixed on heauenlye contemplations, gazeth not on earthlye beautie, the thought occupyed on remembrance of moral precepts, neuer vouchſafe the miſdemings of the fantaſie: y bodie ſubdued by aſſidious trauaile, is neuer altered by the motions of the fleſh: the hope grounded on immortality, hath not reference to an houres pleaſures. ſo that man is neuer altered in himſelf, enimie of himſelfe, procurer of his parents troubles; but euen then

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chiefly, whē idlenes is predominant, follye reigned, & fa-
ſhions to feed fantaſies allowed of. The meanes then to
auoyd the Vſurers bonde, is to be continent: the way to
be continent, is not to be idle: the reward of not being
idle, is the daily increaſe of more knowledge: and the
increaſe of more knowledge maketh a man happie. The
King of the Alpe confoundeth in ſlumbers, the venome
of idleneſſe, awaiteth careleſſe opportunities: truly gen-
tlemen, the firſt ſtep to auoyd expence, is to grow in con-
tempt of brauerie, which if our noble younge youthes
would practiſe for a while, it would ſo fall out, ỹ not onely
vaine fantaſies ſhould ceaſe, ſtrange faſhions finde no fa-
vourers, and the vſurer hauing his odde refuſe commo-
dities dead in his hand, would either affoorde better pe-
nniworths, or ſeeke for forreine trafique. But to leaue
you Gentlemen to your good counſailes, and returne to
you good maſter vſurers, whoſe eares glowe at the re-
hearſall of theſe enormities, I muſt pray you giue mee
leaue to make vp a concluſion, and to finiſh theſe fewe
lines with an admonition for your cauſe; and though
the corrections I vſe be bitter, account of them the bet-
ter, for why they be more cordiall: A greedie deſire of
gayne, is the diſeaſe that infecteth you, ſome termes it
thriftineſſe, ſome nurture, but in plaine tearmes, it is
vſurie: and that is nought els but a greedie deſire of o-
ther mens goods, and this by the commandement is for-
bidden to be followed, and therefore irreligious are they
that vſe it. The man that coueteth gold, conceiueth not
godneſſe, his appetite is of the earth, and thoſe that are
earthly minded, ſauour not the things that are of God.
What though you cloath your ſelues in ſimplicitie of
Doues, and your inwarde habite be worſe then the vo-
racite of Wolues; he that made you knoweth you, and
he whom you offend can (and will) punish you: you will
ſay you were naturally borne, (as Tully witneſſeth) to
take care for your ſelues, and to prouide Victum & ve-

[illegible] you, [illegible] Gentlemen, [illegible] [illegible] your [illegible] [illegible] [illegible]

many houſes are decayed by your meanes, and that you are Lords of that, which ſhould be the portion of more profitable ſubiects: whoſe miſerie driueth them to trie conclusions in all places: and both to forſake their Country, I pray God not to alter their conſcience. Say in theſe extremities that they are driuen into, which of you either releeueth them: or comforteth them in their ſorrowes: ſo farre are you (you worldlings) frō leſſening their miſeries, as that (Perillus like) you inuent new tortures, to driue them from your doores, calling them vagabonds, and bride well birdes: who in very truth were your beſt Pallers and letters vp: but your ſelues with Perillus ſhall taſt of the engines you haue prouided for others, and the Lorde ſhall pittie the fatherleſſe, and comfort the afflicted, when that dreadfull daye ſhall come, in which the heauens ſhall be opened, and the Sonne of man ſhall come to iudgement: how will the caſe then ſtand with you: ſhall your wealth then acquite you: No, no, the Iudge is not partiall, he is iuſt in all his doings, and true in all his ſayings. In that day the horrour of your conſcience ſhall condemne you; ſo than whom you haue ſerued ſhall accuſe you; the poore afflicted members of Chriſt ſhall beare witneſſe againſt you; ſo that in this horror and confuſion, you ſhall deſire the mountaines to fall vpon you, and the hils to couer you from the fearfull indignation of the Lord of hoſtes, and the dreadfull condemnation of the Lambe Iesus. When it ſhalbe found out, that you euer releeued none: that you were of wealth, yet comforted none: that you rather repleniſhed the priſons, then releaſed the priſoner: that your life be found ſauored with crueltie, and no one action ſauoring of mercie: the Lord ſhal place you among the goates, & pronounce his Ve againſt you, he ſhall thunder out this ſentence, Goe you curſed into euerlaſting fire, prepared for the

diuell

that learning it euident, that where neither Lawe of God can limit them, nor diſpoſing of right ſuffer them, nor preuention of errours withdraw them from puniſhing this erroꝛ, and not letting it ſlip, they as willyng to pul away by peece-meales, as to confound altogether: like wiſe ſurgions eate out the dead fleſh, by ſundꝛye plaiſters, and no ſodaine coꝛoſiue, thereby wiſely warning the wiſe to pull back by curteſie, and the indurate by beholding their foꝛberance, to feare the ſcourge when it ſhal come.

Yet ſome will heere adde and inferre, (though vnneceſſarily,) that thoſe whom I heere ſo aſperiye repꝛehend, are as religious as the beſt, haunt the Church with the moſt, at their buriall be as bountifull as the godlieſt, and thereforꝛe it may not be thought, that ſeing ſo many gods, they ſhould folloẅ the bad. To whom I aunſwere, If they heare coꝛrection of ſin by often hauntyng of ſermons, yet continue their wickednes, when they know what it woꝛketh, their actions are wicked, their liues diſſolute, their endes deſperate. For theꝛ bountie at their burialls, that is but their laſt action, & their beſt attempt: but if we looke into the conſiderations of their beneficence, I doubt not but we ſhall finde whereas their ſhow wꝛingeth them. If they are liberall to leaue them a memoꝛie when they are gone, alas they ſtriue againſt the ſtreame: foꝛ this it will fall out, perhaps they ſhal haue a few powe women pꝛaiers foꝛ their blacke gownes, but a thouſande decayed Gentlemens curſes foꝛ their high exactions. If they be bounteous in hope to recompence ẏ which is paſt, alas it is as much, as to caſt water to ſtop a gappe, oꝛ gather brambles to builde manno houſes. If they be lokt into in this their penie doale, we ſhall finde a kinde of impulſion in all thinges: Truely, truely, I feare mee, if Pas diſcre

lucius

knowe he ſhoulde liue, he had rather haue a fayre patrone for his foure nobles, then a thouſand prayers of a poore woman: and the forfaiture of a Leaſe for his xx. pounds, then the funerall Epitaph of the vniuerſities for his laſt willes liberalitie. Since therefore impulſion forceth them to be bounteous, not free will, liberall, we muſt accompt of them thus, that both they are both vnworthie praiſe, being vnwilling to be bountifull, and little to bee eſteemed of, though their pretence bee neuer ſo perfect. What praiſe deſerueth he that will proffer medicines to a whole bodie: or the ſpur to a willing horſe, or the raine to an vnwildie colt, or honor to a peruerſe man: ſhall we conclude, becauſe ꝑ vſurer is rich, he is righteous? Becauſe wealthie? Wiſe: becauſe ful of golde, therefore godly? I feare me it wil fall out that ſome of our ſcrape penies, are as worthie to be deliuered to perdition, as Sauanarola of Rome, of whom Marulus maketh mẽtion) who not ſatisfied with exceſſiue gain in his life time, at his death became a praie to diuells: It grieueth me to conſider of ꝑ vnhappie ſtate of ſome, who like fine cloth are deuoured with theſe moths, like white cambricke are ſtained with this vyon mouldie: & ſilly birds, are deceiued with the call of this Fowler. O vnhappy ſtate, ſtaind with ſo vnprofitable members, whoſe feete tread the wayes of errours, mindes imagine miſchiefe, heartes are indurate, confounding the fatherleſſe, oppreſſing the widow, making all poore, and themſelues onely rich.

A lamentable caſe it is, to ſee howe true ſimplicitie, the maintainer of peace, is almoſt altogether exiled out our common weale: and that worldlye wit doeth wade ſo farre, as heauenlye wiſe are brought into admiration of their miſchiefe. In other notable Gouernementes and common weales, this one vice hath hadde a fall, and heere where it

ſhould

ſhould be moſt deteſted, it is moſt vſed. Great hath bene our wiſ domes in repreſſion of cõſpiracies, great our policies in maintaining of peace, circumſpect our preuẽtions to eſchew mutinies: and yet the long time we haue laboured in this, yet dayly more and more it groweth to head: and whereas the other vices haue bene exterminated by god looking to, this (though altogether loathed) is moſt lookt after. And in this caſe I muſt appeale to you (right Honorable) whoſe wiſedome is continually imployed, to the maintenaunce of our ſtate: & craue you caſt your eye aſide, and but looke into the worlde a lyttle, lette your Herauldes Bookes be ſpied into, conſider the ſtate that hath bene, and now is: and I feare me there will ſome teares fall, and more care be conceiued. Alas I know it well, that many auncient coates will be found there vncountenaunced, and it is to be found out, that ſome ſleepe on their heddes of downe, in thoſe mannor houſes, which were builded for the ſtaye of ſome of our beſt noble ſeigniors. Nay, is it not true, that more are eaten out with vſury, then anye other abuſe whatſoeuer? And although Commiſſions are graciouſly graunted from her Maieſtie, as a moſt mercifull Prince, and from your Honors, as moſt ſage, fatherly, and prudent tenderers of gentry, growen into pouertie; yet ſuch is the contempt of ſome men, as they neither meaſure commaund, nor haue reſpect to conſcience. The reuerend Fathers and eyes of Religion in this Common weale, how exclaime they on this vice, and pronounce the wrathfull threates of the Almightie againſt theſe vngracious gatherers? yet how ſlenderly they regard them, their manifeſt & notorious miſchiefes beare record. So that it is to be feared, that when neither honourable commaund may controll them, nor diuine admonition reclaime them, they are growen into a reprobate ſenſe, and haue forſaken the Law of the Lord, and hunted after the whore, and are dronken with the lycour

ſeuer of her abhominations.

Principijs obſta ſero medicina paratur,
Cum mala per longas inualuere moras.

Noble Lords, may it pleaſe you yet a little more to giue me leaue, that as I haue manifeſted the miſcheife, ſo (to my ſlender conceit) I may imagine a ſalue. The Nobilitie, Gentrie, and other heires whatſoeuer, either by reaſon of their Fathers tenour are wardes vnto her Maieſtie, or elſe by the tender prouiſion of their Parents, they are lefte to the diſcretion of their kinſfolke. For thoſe that by her Maieſties prerogatiue, by ꝑ death of their Fathers, fall into her protection: the moſt part of them are begged by Gentlemen, and committed to their tuition: among whome, as there be ſome prouident and carefull to conſider of the childes commoditie, ſo (I feare me) other ſome are ſelfe minded, and gredie of their owne gaine: which if ſo be it fall out, I feare me the childe that is vnder this gouernment will happely miſcarrie, for if maintenance come from the protector ſlenderly, the nature of the youth being noble, will couet after ſupplie, and ſo through the couetouſnes of the one, growes the confuſion of the other, and by this meanes growes ꝑ Gentleman into ꝑ Merchants booke in arrerages, when his warden furniſheth him not according his degree and calling: but it may be, that there bee purpoſes imagined by the gouernour, and practiſed by the Merchaunt, ſo that the one will not bee partaker of the ſhame, yet will he not ſticke to beare part of the gaine. But to let further matters wittingly ouerſlip, for that I finde it good to winke at ſomewhat: returne we to the other ſortes of heires, lefte to the tuition of friendes: among whome there growe lyke inconueniences, as in the former: for nowe a dayes kinſfolkes are as couetous as others, and as craftye as the beſt, whoſe priuate conueyaunces the young heires knowe, and ſeuerallye when they be ſought into, will

open. But for the ordering of all theſe things, and the recouering of this ſtate, it were conuenient that the Warden of the Wardes vnder her Maieſties protection, ſhould at the receit of the Gentleman, be bound according to the bains, to the honourable, that haue authoritie in that caſe, for the wage of the Gentleman, and that certaine ſtipend might be ſet downe annualye for his proviſion, rather with the moſt then leaſt, ſo that then it will fall out, that hauing ſufficient of his owne, he will not depend on the ſupplie of an other. The like animaduertion if it bee had in reſpect of the other, and the care of taking the bonds, and preſſing the portion ſet downe by the direction of certaine Juſtices of peace in euerie ſheere, we ſhoulde haue leſſe complaints to trouble your honours, and merchauntes ſhould want young miniſters to riſde them of their reſuſe cõmoditie. I haue glaunced into a matter (my good Lord) which if wiſdome conſiderately looke into, there will growe an exquiſite platforme. Theſe cauſes right honourable are neceſſarie, and needfull to be noted, and ſuch they be, that no doubt they will be as beneficiall to the ſtate, as anie other whatſoeuer. For by this meanes your honours ſhall be praiſed, the wardens wel thought of, the Gentlemen kept in good ſtate, and the Merchant abridged of his craftie dealings. I haue heard this cauſe lamented of among the moſt part of that profeſſion, who loth their title ſhould be attributed to ſo outragious dealers. If they will deſire the name, let them vſe the nature, & let not all the whole order bee blemiſhed, by a few diſordered dealers blame: but to leaue this to your honourable and graue conſideration, and to returne to your curteous Gentlemen, to whome this matter moſt pertaineth, & for whoſe onely cauſe this pain is taken: I moſt earneſtly beſeech you looke into your owne ſtates, & conſider with your ſelues, the miſery & miſchiefe that groweth by theſe follies: conſider ẏ end of all theſe practiſes,

ſides which the vſurers doe put in vre, forſooth it is to make you beggers, where now your ſupplies be plentifull, & to emptie your purſes, where now they are repleniſhed: conſider of their mercy, either it is impriſonment, or elſe libertie with more ſhame: weygh of their ends agreeing to they⁊ life: it was a pretie and wittie ſaying, which was written.

Auaro quid mali optes ni vt viuat diu?

With a couetous man no more malytie, then that he may liue long. For he dieth daily in care, and conſumeth in thought: refraine prodigalitie, ſo ſhall you haue no need of the vſurer continually: ſo ſhall you be ſought to of them: leaue them to their owne lufts, they are not of ỹ Lord: let your garments be comely, & not coſtly: for a comly continent man is more eſteemed of, then a coſtly ſpende thrifte accompted of. It is the vertues of your mindes, the perfections of your vnderſtandinge, your intellectuall contemplacions, that makes you accounted of among the wiſe, and beloued among the learned: In your profeſſions be ſtudious, for ỹ bringes profit: an houre well ſpent, is better then a dayes pleaſure: eſchew thoſe things that may decay your memory, & in euery good action cõtinue to the end: truſt not to apparant goodes, beleeue not credulouſly ỹ faire ſpoken; be as prouident to eſchew trouble, as the enuious is prudent to procure your diſcomfort: looke on nothing that may alter you from a man, thinke on nothing that may miſlead you; if you promiſe, performe it, but in promiſing vſe diſcreation: theſe be the fruites of experyence, learnt by ſome in ſorrowe, and lefte them to be practiſed by you in ſecuritie. Let not the garith ſhew of a preſent pleaſure, the fillie ſhadowe of an earthlye delyght, a tranſitorie ſimilitude of a momentanye glorye, make you followe that which wyll coſte you manye ſighes and ſundrye ſorrowes (when you looke into your ſtate, and ſee howe you are

compaſſe of friendes, ſmilde vpon by fortune, beautified by nature, perfected by art, when you perceiue care hath not yet furrowed your forehead: labour euen then to continue friendes, to make peace with fortune, to maintaine nature, to ſtudye arte, and being free as yet from trouble, fence your actions ſo ſtrong, as they may neuer become troubleſome. Aurelius in his Court ſeeing certaine Philoſophers vſing vnſeemely geſtures, wagging their heads, toying with their garments, and ſtamping with their feete, gathering by their exteriour behauiour, how vnapt their actions were in reſpect of their precepts, expulſed them the court, as vnmeete to be preferred to honours. Although not Marcus Aurelius, but wiſe Saba now gouerning, think you that gracious Elizabeth cannot as well finde out a vaine head vnder a waning feather, a diſſolute minde vnder a cobpeece dublet, a wanton thought vnder a ſtraunge habite, as the Emperour vnder a lyght geſture? Yes truely (Gentlemen): no doubt but that eie ẏ winketh at moſt things, ſeeth many, and that wonderfull capacitie that comprehendeth ſo much diſcipline, cannot ouerſlip the miſlykes of malking braueries. If one errour were as much banished England, as it was Rome, neither ſhould idleneſſe offer the couetous opportunitie, neither the idle be couſened by the couetous. It is idleneſſe that maketh amorous, it is idleneſſe that maketh faſcionatine, it is idleneſſe that breedes ereeſſe, it is idleneſſe that deſtroyeth all humane happineſſe. the eye fixed on heauenlye contemplations, gazeth not on earthlye beautie, the thought occupyed on remembrance of moral preceptes, neuer vouchſafe the miſdeemings of the fantaſie: ẏ bodie ſubdued by aſſidious trauaile, is neuer altered by the motions of the fleſh: the hope grounded on immortality, hath not reference to an houres pleaſures. ſo that man is neuer altered in himſelf, enimie of himſelfe, procurer of his parents troubles: but euen then

chief-

chiefly, whē idlenes is predominant, follyes referred, & fa-
ſhions to feed fantaſies allowed of. The meanes then to
anoyd the Vſurers booke, is to be continent: the way to
be continent, is not to be idle: the reward of not being
idle, is the daily increaſe of more knowledge: and the
increaſe of more knowledge maketh a man happie. The
ſting of the Aſpe confoundeth in ſlumbers, the venome
of idleneſſe, waiteth careleſſe opportunities: truly gen-
tlemen, the firſt ſtep to anoyd expence, is to grow in con-
tempt of brauerie, which if our noble younge youthes
would practiſe for a while, it would ſo fall out, ỹ not onely
vaine fantaſies ſhould ceaſe, fonde faſhions finde no fa-
vourers, and the vſurer hauing his odde refuſe commo-
dities dead in his hand, would either affoorde better pe-
nniworths, or ſeeke for forreine traffique. But to leaue
you Gentlemen to your good counſailes, and returne to
you good maſter vſurers, whoſe eares glowe at the re-
hearſall of theſe enormities, I muſt pray you giue mee
leaue to make vp a concluſion, and to finiſh theſe fewe
lines with an admonition for your cauſe; and though
the corrections I vſe be bitter, account of them the bet-
ter, for why they be more cordiall: A greedie deſire of
gayne, is the diſeaſe that infecteth you, ſome termes it
thriftineſſe, ſome nearneſſe, but in plaine tearmes, it is
vſurie: and that is nought els but a greedie deſire of o-
ther mens goods, and this by the commandement is for-
bidden to be followed, and therefore irreligious are they
that vſe it. The man that coueteth gold, conceiueth not
godneſſe, his appetite is of the earth, and thoſe that are
earthly minded, ſauour not the things that are of God.
What though you cloath your ſelues in ſimplicitie of
Doues, and your inwarde habite be worſe then the vo-
racite of Wolues; he that made you knoweth you, and
he whom you offend can (and will) punniſh you; you will
ſay you were naturally borne, (as Tully witneſſeth) to
take care for your ſelues, and to prouide Victum & ve-

ſitons, meate and clothing: and I graunt it, but where find you, either Ethnike, prophane, or ſacred ſentence, to confirme your extreame hoording vp of golde, yea then moſt earneſtly, when you are moſt rich? The labourſome Ant gathereth not in exceſſe, but ſufficient proviſion for the Winter, yet without reaſon: and you which are reaſonably borne, hoorde vp more, then orderly (at firſt ſight) you doe know how to employ. You long after Nabals vineyard with Iezabel, but the dogs ſhall deuour you in the gate. You heape houſe vpon houſe, land vpon land, Quaſi numquam ſit perituru ſeculum, as though this world would laſt euer, but ſodainly ſhal the wrath and curſe of the Lord fall vpon you, and (without ſpeedie repentance) he will conſume you in a moment. O turne ſpeedely vnto the Lord, and put not off from daie to daie, leaſt his wrath be hot againſt you, and he make you partakers of the plagues of Chore and Abiram. Remember your olde eſcapes that haue paſt you, conſider of their falls that are decayed by you, and your ſelues if you haue anie contrition, and compunction of heart, will lament the generall miſfortune with me. Did you ariſe of nothing? Were you calde from baſe degree to high eſtate? From poore ſeruants were you made rich maſters? Why, your gods make anſwere, ſaying, you haue more then you can well ſpend, and I deeme the greater your talent is, the more you haue to anſwere for: but weigh in your ſelues, howe this greate maſſe of money grew vnto you: you muſt count that this Farme came to your handes by the forfayture of ſuch a Leaſe: this money became yours, by the vertue of ſuch an Obligation: you haue ſcrapte vp this ready coyne, by making Centum pro cento: nay, you haue vndone theſe manye poore Gentlemen, onely by inriching your ſelfe. The true it is, (alas) (and wiſedome priuately bewaileth it, to looke into your crueltie, and Gentlemens folly) that

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many houſes are decayed by your meanes, and that you are Lords of that, which ſhould be the portion of more profitable ſubiects: whoſe miſerie driueth them to trie concluſions in all places: and both to forſake their Country, I pray God not to alter their conſcience. Nay in theſe extremities that they are driuen into, which of you either releeueth them? or conſoleth them in their ſorrowes? ſo farre are you (yee worldlings) frō leſſening their miſeries, as that (Perillus like) you inuent new tortures, to driue them from your doores, calling them vacabonds, and birds of euill birdes? who in very truth were your beſt Gaolers and ſetters vp? but your ſeines with Perillus ſhall taſte of the engines you haue prouided for others, and the Lorde ſhall pittie the fatherleſſe, and comfort the afflicted, when that dreadfull daye ſhall come, in which the heauens ſhall be opened, and the Sonne of man ſhall come to iudgement: how will the caſe then ſtand with you? ſhall your welth then acquite you? No, no, the Iudge is not partiall, he is iuſt in all his dooings, and true in all his ſayings. In that day the horrour of your conſcience ſhall condemne you; ſo than whom you haue ſerued ſhall accuſe you; the poore afflicted members of Chriſt ſhall beare witneſſe againſt you; ſo that in this horror and confuſion, you ſhall deſire the mountaines to fall vpon you, and the hils to couer you from the fearfull indignation of the Lord of hoſtes, and the dredfull condemnation of the Lambe Iesus. When it ſhalbe found out, that you euer releeued none: that you were of wealth, yet comforted none: that you rather repleniſhed the priſons, than releaſed the priſoner: that your life be found ſauored with crueltie, and no one action ſauoring of mercie: the Lord ſhal place you among the goates, & pronounce his Va againſt you, he ſhall thunder out this ſentence, Goe you curſed into euerlaſting fire, prepared for the diuell

dwell and his angeles. This is the reward of wickednesse, this is the punishment of cruelitie: looke vpon this therefore (you worldly minded men,) and consider of these sayings: harden not your hearts, but be you converted, relieue the poore, be harbourſome, reſtore to the owner that you haue wrested from him, and turne, turne, turne vnto the Lord (I beſeech you) leaſt you periſh in your owne abhominations: and to conclude, accompt of me as your wel wiſher, who for publike commoditie haue opened your inconueniences, and for brotherly amitie, counſailed you to call your ſelues home: and I beſeech you as heedely reclaime you from your errors, as I do brotherly admoniſh you of your eſcapes. How happie were I that hauing leſſe cauſe, might haue leſſe matter to write on: And hapleſſe are you, if not won with theſe warnings, you giue more occaſion to be written on: now ſtay you where you are, & alter your natures, and where you were accuſtomed to do ill, now acquaint your ſelues to follow goodnes; and then it will thus fal out, that I which exclaimed vpon you for your vices, will then honour you for your vertues: & where in common aſſemblies your name growes odious, in publike audience, you maye be praiſed for your good life. The Lord ſend our Gentlemen more wit, our vſurers more conſcience, and vngodlineſſe a fall: ſo Nobilitie ſhall not decay, but the ſinner ſhal be reclaimed, and wickednes confounded.

FINIS.

Truths

¶THE DELECTABLE *Hiſtorie of Forbonius and Priſceria.*

IN Memphis(the chiefeſt citie of Aegypt) a place moſt renowmed by reaſon of the opulencie of the princes that haue gouerned that Monarchie:at ſuch time as Siſimithres was head Prieſt of the ſame, & Hidaſpes gouernour of the Prouince,a noble Gentleman called Forbonius(highly accounted of for his vnreprouable proweſſe, and among the beſt ſort alowed of for his vnſpeakable vertues)made his abode, whoſe tender yeares not yet ſubiect to the experience of more riper iudgement (as the winding Iuie about the ſtately Oke)entangled it ſelfe with many amorous obiects,now allowing this choice, now approuing y perſon,ſtraight admitting a third. But the fates hauing regiſtred his laſt opiniõ in euerlaſting & permanent deſtinie,made his manifolde aſpectes(as yet not ſtayed)to light vpon one ſeemely impreſſion,and to allow of but one onely paragon:yet ſo ſealed they his opinion,as(if it be true that the gods euer were laſciuious) I thinke the chiefeſt commaunder of the Heauens might vouchſafe of ſuch dalliance,and be onely amorous in this,that knowing heauenly perfections to be reſident in earthly ſubſtance,he would either borrow fire of Venus to make the creature pliable,or carrie fire into the heauens from whẽce Promotheus firſt did ſteale lightning. Fauorable

was the climate, that allowing vniuerſally to all the creatures it compaſſed onely, blackneſſe, vouchſafed Priſceria (Forbonius miſtres) ſuch ſweet fauor, who borne of noble parents within the citie, (as of Soldanius, viceroie of that Prouince adioyning to the citie, and Valduia, daughter and heire of Theagines of Greece, the copartener of ſorrowe with Caricleala, the ſtraunge borne childe of the Aegyptian king:) not onely match al titles of honour with erquiſitenelle of proportion, but alſo ſo coupled the perfections of the minde, with the proportion of the bodie, as rather nature might diſdaine her induſtrye, not art repent her of the bewtie ſhe had granted her: this ſweet fired Comet cauſed Forbonius affectiõs, who like the careful Marriner, hauing (amidſt the froſtie night) ſought for his Loade ſtarre, and at breake of morning (his eies almoſt dazled with looking) found it out: ſo our noble young Gentleman, hauing paſt ouer many perſonages vñ a light ouer looke, at laſt finding out his miſtres alotted him by fate, yelded willingly vnto impoꝛtunitie of the Deſtinies, and wonne altogether to bee ſubiect, being captiued with fancie, hee applyed himſelfe wholye to the accompliſhment of his deſires, and the attainment of his miſtreſſe fauour: and for that the Goddeſſe of loue is plyable to all benignitie, as not ſuffering a true ſeruitour to bee long vnrewarded: it ſo foꝛtuned, that ſhe proſperouſly furthered our noble Aegyptian in his purpoſe, preferring him by opportunitie to the ſight of his deſired pleaſures: for the propinquitie of their abode was ſuch, as that Priſcerias chamber windowe, had a proſpect into Forbonius garden, by which meanes, the Gentleman in his meditations might beholde his miſtres, and Priſceria (being by the equitie of the deſtinies prefigurated to ſtraunge miſfoꝛtune) might haue occaſion to looke, and ſeeing, might loue: but as this conueniencie was fauourable one waie, ſo was the frowarde diſpoſition of

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the parents, vntoward on the other parte. for Solduinus, (whether lead thereto by appointment, or driuen to the exigent, by ſome former malice borne by the progenitors of Forbonius) has neither a lyking to the youth, nor a longing to haue his daughter marryed: eyther lead by couetouſneſſe, for that he woulde not ſtreſſe his coffers, or by enuie, for that he contemned Forbonius: yet what is concluded ſecretly amidſt the heauens, cannot be circumuented with mans circumſpection: for Forbonius as one which depended onely on the fauour of Priſceria, though fortune had bereft him of occaſion to inioy, yet would not he be ſeuered from the beneſite to behoulde her whom he loued: who warmed with the ſame fire, in increaſing his flame, kindled her owne fancie, & being as willing as the other to procure remedie to her paſſion, with manye chaunge of coulours, and ſundrye ſweete aſpects, opened that to her ſeruant, which he wiſhed for in his miſtres: who (with like forrowes requiting euerie circumſtance) as one willing and borne to attempt: at ſuch time as Priſceria ſolitarily ſolaced her ſelfe at her windowe: in mournefull melodye (making his Lute tunable to the ſtraine of his voice) he recorded this Sonet.

THE Turtle pleaſed with his ſhe compeare,
With ſweet aſpects, and many a turning lure,
Deſcribes the zeale in tearmes ſhould well appeare,
If nature were ſo gratious to aſſure
The ſilly bird with ſpeech as well as I:
Who ſtopt of ſpeech by turnes my woes deſcrie.

And though perhaps my tearmes by diſtance be,
Seuered from thee: I wis my mournfull mone,
Doth pearce thine eares, and Eccho tells for me,
In ſowre reports: would ſhe and I were one,

For whom I liue, and whom I onely loue,
Whoſe ſweet aſpects my dying fancies moue.

And if the aire by yeelding calme conſent.
Make ſweet Priſceria priuie to my ſuite,
Vouchſafe deere ſweet, that beautie may relent,
And graunt him grace, whom diſtance maketh mute:
So either hope ſhall make me climbe the skie,
Or rude repulſe enforce my fancies flie.

Priſceria not altogether priuie to the repaſt, yet concluding all purpoſes to hir owne fantaſie, conceyuing by his manifolde ſighes, aſpectes, and motions, whereunto he applyed his actions, with a ſolempne ſighe, as wiſhing him preſent, and a ſeemely bent, as requiting his curteſie, betooke hir ſelfe to hir pillowe, where comparing euerye accident together, both of the zeale ſhe bare to Forbonius, and of the proffer he proffered to her, ſhe braſte out into theſe ſpeeches.

Alaſſe (vnhappie Priſceria) what vntoward deſtinie hath befallen thee? That in thy flowring yeares and prime of beautie, thou art become a thrall to vncertaine pleaſure, neyther knowing from whence the errour firſt ſprong, nor by what Treacles it may at laſt bee expelled. If it bee that nature enuying my perfections hath allotted mee this purgatorie, that hauing at free becke all the benefites of Fortune, yet I ſhould with inwarde bondes bee inchained with the holdefaſt of fancie. Alaſſe that in preſtring the torment, ſhee hath not proffered a remedye, or in beſtowing an vlcer, hath not vouchſafed a corraſiue. Howe ſtraungely am I martyred, ſillye maide that I am? That by one onelye looke haue conceyued ſuch an impreſſion, as neyther arte can alter with medicine, nor time eate out with continuaunce.

Woe is mee that I loue, yet fortunate am I that

that I hate not, for by the one, I am depriued of liberti: by the other, I ſhall ouerpaſſe the ſorrow by ſurenes. Yet are thy thoughts more fauorable to the Priſceria, then the ſucceſſe in thy loue will be fortunate. Thou loueſt Forbonius, and why? for his vertue: yet thy father hateth him vpon olde grudges, with whom when rancour preuayleth, what may be more lookt for, then contempt and denyall? But Forbonius ſeeketh Priſcerias fauor, not Solduuius friendſhip: but Priſceria cannot enioy Forbonius, without Solduuius fauor. But Forbonius will by happie marriage conclude all mallice, but thy father hauing an enuious mind, will haue a ſuſpitious care. Alas why imagine I wonders in my fancy, hoping that thoſe deſtenies (which inthralled my affection) wil ſubiect my fathers reſolutions: ſince neither reaſon alloweth me any probablitie to worke vpon, neither hath Forbonius any motion as I ſee to compaſſe ought: well, to the ſatiſfaction of my friend, and to the contentment of my ſorrowing hart: my freend ſhall know my zeale, and I will continue my affection, which being begun with ſo wonderfull cauſes, muſt needes finiſh with a miraculous effect.

With theſe concluſions ſhe fell a ſleepe, leauing me to returne to Forbonius, who being tormented with the ſame furie, and troubled with equall fancie, ſeeing his light to be eclipſed, I meane his Miſtreſſe vaniſhed, began heauely to complaine himſelfe in theſe or ſuch lyke termes.

Alas you deſtinies, whoſe courſes are inceuitable: how fortuneth it, that in beſtowing caſualities in mans life, you preſcribe not meanes to preuent miſfortunes: and onelye beginning to feſter the heart, preſſire no preſidents, whereby the humours may be erpelled. If all things are to be referred vnto an ende, what may I wel imagine of my eſtate: who intercepted by all occaſions, muſt either finiſh my miſfortunes miſerably, or deſpe-

rately. O loue, iuſtly maiſt thou be counted licentious, whereas thou neither preſcribeſt limites to thy ſelfe, to inthrall: nor meanes to thy ſubiects to attain libertie. But why exclaime I on him, that hath bleſt me with a benefit: as though the fate that made Forbonius happie in louing, cannot eſtabliſh his ſucceſſe, as that it ſhall not be meaſured by miſfortune. I glorie in the benefit of my martirdome, ſince a certain inward hope aſſureth me, that diuine beautie cannot be ſequeſtred from iuſt pittie, nor a tried ſeruice in loue, requited with a diſdainfull hate. But foliſh man that I am, how maye it be, that in ſeeking beautie, I labour not to attaine it: deſiring to enioy a benefit, I attempt not to make triall of my Miſtreſſe bountie: Why, by laſt nights becke ſhe vouchſafed ſome ſhew of acceptaunce: and that may as well be of reproſe as lyking. (O Forbonius,) it is a fillie hope that is conceiued by ſignes, either attempt further, or perſwade thy ſelfe of no fauour. Her father (filly wretch) enuieth thee, and thinkeſt thou to compaſſe his daughter: alas, faint hope is this when as thoſe that ſhould build vp, doe deſtroy: when ſuch as ſhoulde perſwade, doe diſſwade: when as he that doth commaund moſt earneſtly, doth forbid. But loue hath no reſpect of conſanguinitie, but hauing onely relation to him which he fauoureth, delighteth onely in the poſſeſſion of his choyce, yet is not Forbonius, ſure ſhe loueth: well, I ſee he that will be fortunate, muſt hazard, and that man that will be gracious in his Miſtreſſe eye, muſt by outward attempts and vnaccuſtomed purpoſes, ſeeke to confirme his happineſſe.

Whereupon (vpon ſundry concluſions) he inferred thus, that the nert day, by certaine rare attemptes, he would either finiſh that he had ſo long ſought for, or periſh in the perfourmance of his enterprize: and the day ſeruing to attempt that which he imagined by night, he bethought himſelfe of the Gymnoſophiſts of y countrey,

ſtrop, among whom remembring one of ſingular experience, and notable learning, he reſorted vnto him, opening firſt, how he was intyſalled by fancie, how precipited by all occaſions, eſpecially by the fathers oblatine, next, how ſome opportunitie ſerued him, laſtly how the agony tormented him, deſiring the Philoſopher, whoſe wiſedome couldе ſie into all cauſes, to ſearch out the fatall Exigent of his loue. Appollonius (for ſo the Gymnoſophiſt was called) hauing calculated the Gentlemans nativitie, and ſeeing ſome planets retrogàte: couering the aſperitie of the deſtenies, with the hidden ſecrecie of an Artiſt, diſcourſed thus.

O Forbonius, if as Socrates did his golde, thou doſon thy affections, it would follow that with him thou ſhuldeſt enioy frie libertie of thy ſelfe, and not ſuffer thy affects to rule thy reaſon. Art thou bewitched by Circes? of a humane ſhape haſt thou gotten a beaſtly forme? of a man borne to reaſonable actions, wilt thou now ſwallow an vnreaſonable miſfortune? If many cares be the decayers of the minde, if many ſorrowes the conſumers of the body, better were it by day to ſtudie the lyberall Sciences, then at ſuch time as we ſhoulde imploye our ſelues to honourable attempts, to become vnhonourably licentious. Alas Forbonius conſidering what a louer is, what a louer ſuffereth, what a louer ſeeketh, I finde the perſon vile minded, I finde his patience an inſupportable ſorrow, I finde himſelfe not himſelfe, in ỹ he is vnreaſonable. The daily actions of a louer are diſcommendable, the night exclamations ſo odious, as that they in this cõuert nature, who ſhadowing ỹ world with darknes, limitting each creature his reſt, yet they euen in ỹ time labor in out-cries, in which they ſhuld take conuenient reſt. Thy good friend, ỹ greteſt wiſdome is to meaſure euery attẽpt wᵗ his caſualties, & if ought happen ỹ may ſeeme impoſſible, to caſt off the rayne, and ſuffer it to paſſe in that forme it was conceiued in.

Thou

Thou loueſt (Forbonius,) better wer it thou didſt loath: for by loathing thou canſt but be compted vnnaturall, but by louing thou mayſt fortune to be vnfortunate. If all thinges be ordered by the higher powers, it is vayne you muſt conclude to infringe what is concluded on, if the deſtenies haue appoynted, that Forbonius ſhall not be happie in inioying Priſceria, Forbonius is not reaſonable in ſuing for Priſceria. Vnhappie Paris in Helen, though fortunate in inioying her beautie: but when loue begins with a faſting beneſit, it endeth with an euerlaſting ſorrow. The concluſion of a wiſe man muſt be, to yelde to the neceſſitie of Fate, and to continue contented with that which cannot be altered by ſucceſſion. Tell me by the immortall Gods, my good friend I beſeech thee, what happines conceiueſt thou poſſible to follow, either in enioying thy Lady, or finiſhing thy loue? Alas, the greateſt ſweete is a continuall ſower, and after many vnfortunate repulſes, a ſodain miſfortune makes an ende of many a yeares courting. I ſpeake all this to this ende (my Forbonius,) becauſe I would preuent that by counſell in thee, which otherwiſe (if thou follow thine owne lure) will be a confuſion to thy ſelfe. Thou comeſt to me for counſell to compaſſe loue, and I would confirme thee, that thou ſhouldeſt auoyd the occaſions of following loue. Thou wouldeſt by my meanes ſtrayne arte to ſubdue nature, yet I labour both to direct by arte, and to ſuppreſſe by nature. Truly (my good friend) looking but to the hidden ſecretes of nature, I finde thee ſubiect to manye miſfortunes, and no way to be remedied but by one only vertue. Thou ſhalt (after long toyles) compaſſe that thou hopeſt for, yet when thy greateſt pleſures begin to take the originall: euen then ſhall they finde their exigent. Since therfore the reuolutions of the heuens conclude, that by onely continent forbearaunce, thou ſhalt be diſburdened of many miſfortunes, I beſeech thee lette this

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tranſitorie pleaſure be accompted as it is, and finiſh by thy liue ſwith my counſell: ſo ſhalt thou be fortunate in preuenting deſtenie, and continue in happines, whor too much loue may make thee vnluckie.

Forbonius lead by the inconſtant opinion of his young yeares, not weying the graue and fatherly counſell of Appollonius, anſwered him thus.

O Father, when the wound is giuen, it is ill counſayling how to anoye the ſtripe, and when the heart is enuinated, there can be but ſmall recouery by counſell: how wer it pollible for me to reſtrain that in my ſelfe, which the Gods could not limit in their Deities? Eaſie it is for the whole Phiſition to counſell the ſick patient, but when ỳ extremitie wringeth exceſſiuely, none bideth the martirdome but the afflicted. O Appollonius my minde meaſureth not the iniquitie of fate, neyther do I ſeeke limits for that, which by no direction can be exterminated from out my heart. So that good father rather reſpect my preſent ſute, then my future diſcommoditie, and by your counſell make ende to my ſorrowes: whereby it will thus come to paſſe, that enioying the pleaſure I long wiſh for, I may more boldlye beare the aſſault of frowarde fortune when it commeth. If it be onely death, that my enemie Fate threteneth me with, let me enioye this benefit, as for Fortune, I will be friende to her enemie, the which is the graue, and acquaynting my ſoule but with the onely Idea of my Priſtreſſe, thinke my ſelfe as happie, as they that haue walkt the Eliſian fieldes, a long ſpace to their content.

Appollonius willing to doe him good, yet ſorrie hee could not preuaile with his counſaile, at length began thus.

Since my Forbonius thou wilt be ruled by no counſayle, thou muſt be partaker of thine owne ſorrowe. As for thy requeſt, I will ſo ſatiſfie thee, as not onely thou

ſhalt at thy pleaſure conceiue thy Miſtreſſe minde, but alſo open vnto her the ſecrettes of thy heart, by which meanes thou ſhalt herein haue accompliſhment of thy wiſh, though in ſo doing thou ſhewe but lyttle wiſedome. Whereupon, reſorting to his ſtudie, he brought forth a mirrour of notable operation, a practicke in proſpective, which deliuering to Forbonius, he commended it thus.

O my friend, I deliuer thee that heere to feede thy humour, which was compoſed to comprehend Arte. In this myrrour thou maiſt after thou haſt written thy minde: taking the Sunne beame, ſend the reflection to thy miſtreſſe eye, whereby ſhe may as legeably read thy letters, as if they were in her handes, and by thy inſtructions made priuie to the ſecrets of thy glaſſe, retourne thine anſwere in that very formes in which thou ſendeſt. For the reſt, I leaue it to your diſcretions, and good fortune, wiſhing all things to fall out as proſperouſlye in your loue, as you would, and as I wiſh.

Our nobis youth (In amours) hauing furniſhed himſelfe of that he ſought for, repayred vnto his ſtudie, where deuiſing in what tearmes he might ſollicite his Miſtres, at laſt he cyphered out his ſorrowes in this ſequell.

THat fancie that hath made me thrall to thy beautie (ſweete Priſceria) commendeth my ſubmiſſion to thy good grace: beſeeching thee to be as fauourable in miniſtring a remedie, as thy beautie was readie to procure my thraldome. I make no reſiſt in this my louing torment, but onely yeeld my ſelf ſubiect to ỹ impreſſion. Haue it therefore pleaſe thee (ſweete Priſceria) to be as beneficial in this, as the Gods are in their bounty, who for euery faithfull interatie, returne a gratefull ſatiſfaction. And herein maiſt thou ſee my faith to be ſtedfaſt

faſt, ſince Arte it ſelfe ſeruetb opportunities, and miniſtreth me both a meanes to open my hidden ſorrowes, and thie a meſſenger to betray thy ſecret ſecrets. I beſeech thee (by thoſe waxte ſtatues that are builded for the Goddeſſe that is honoured in Paphos,) to be as iuſt in returning fauour, as I am fortunate in bewraying my fancie: ſo ſhalt thou haue the poſſeſſion of him, that is by deſtinies appointed thy aſſured beadſman, and I enioy thoſe pleaſures, in which I may be only fortunate. Till then I muſt write my ſelf as I am, The moſt vnhappieſt louer that liueth.

Forbonius.

This cyphered out in faire characters, and diſpoſed in ſuch termes as his fancie then preſired him, he toke his way into his garden, waiting ſome neceſſarye opportunitie, to put his purpoſed attempts in practiſe, and to bewray his woes to Priſceria: who wounded with the remembraunce of Forbonius perfections, and ſeing no waye but his preſence a meane to expell ſorrowe, betooke her ſelfe to her accuſtomed proſpecte, and with longing lookes ſhe leuelled at his loue, which was alredie ſtroken with her beautie.

The Gentleman ſitted by theſe conuenient occaſions begunne his Philoſophicall demonſtration, and taking his aſpecte as neceſſarilye as he might, his preſented Priſceria with his penſiue ſubmiſſion: who confirmed by ſo conuenient opportunitie, betaking her ſelfe with all ſpede poſſible to her ſtudie, and by a becke charging him with no leſſe diſpatch to giue attendaunce: ſhe gaue anſwere to his amorous intreaties with this gracious affabilitie.

this Climate Forbonius inhere bider I beare beene, (beleeue me) either hath preſigured me the bellowes to be inamoured bpthee, or this the ſubiect that ſhoulde beſet me: and truly herein the diuelling of the Gods are ſecret, who implay ſuch thoughts in me, as note by thy letters I finde inwrought in this, making a battle in both thoſe hearts, who by reaſon of parents enuies, are like to ſuffer fatall concluſions. And whereas by neceſſitie of fate I finde my ſelfe wholly captiuated to thy pleaſures, I doubt not but that God whome wee honour for his brightneſſe, and who by his lightening miniſtrety to our miſbertunes, will be fauourable in our proceedings. For me, if thy conſtancie be ſuch as my true zeale is, I beſeech thee bp the ſame Goddeſſe to ſucceur mee, bp whome I found my ſelfe firſt inthralled and made ſubiect to thee: meane while I will write as thy ſelfe, and reſt as I am. The moſt vnhappieſt louer that liueth.

Priſceria.

Theſe concluſions being miniſtered with the ſame afpeates they were preferred, the fine paire couple had no other meanes to noate the effecte of their priuate loyes, but onely bp ſilent ſmiles, gracious regardes, and trickelyng teares, and ſuch lyke amarous actions, each one wiſhing the other, either happie in poſſeſſing their delight, or fortunate, if bp death they were releaſed of their ſorowes: and being interrupted bp the cloſure of the euening, they betooke themſelues both of them to their reſtleſſe pilloines, concluding vpon many purpoſes, how to finiſh their languiſhing and tormenting martirdome.

Forbo-

Forbonius as one bego to attempt, concluded with him-ſelfe, conſidering how fauourably all occaſions fauored vpon him) to attempt ỹ ſeating awaie of Priſceria: who poore ſoule in carefull dreames imagining of her dayes fancies, was forſtalled of all fauour by the vnhappie approch of her father, who furniſhed with all wardlye policies to preuent what he miſlyked, and compaſſe that he ſuſpected: perceiuing by his daughters ſolome aſpects, ſome ſecret ſorrow ỹ troubled her, hauing remembred that ariſtote of the Philoſophers, that dreames are the preſigurations of dayes ſorrowe, watched his time ſo nearely, that euen at that verie inſtant he entred the chamber of his daughter, when drowned in her ſweet delightfull dreames, ſhe begā at his entrie to cry out thus. O fortunate Forbonius! which her father marking verie preciſely, and concluding wherevpon the ſigh tooke his holde fall, awaking his daughter on a ſodaine, verie cunningly compaſſed her thus.

O my Priſceria, let it not ſeeme ſtraunge vnto thee, to beholde thine aged Fathers vnaccuſtomable acceſſe, ſince he is now perplexed with vnacquainted feares. Alaſſe my daughter, thy father ſeeing thee beautifull, is not careleſſe of thy comfort, neither can he that labours to bring thee to lyght, ſuffer thee to paſſe thy dayes in loathſome miſlyke: At this inſtaunt when I entered thy chamber, in thy dreame (as me ſeemed) thy ſoule beholding (as it ſhould ſeeme) ſome daies ſorrow or pleſure, exclaimed thus: O fortunate Forbonius, thou knowest how hatefull the perſon thou diddeſt name is to thy father, who if he be fortunate in thy loue, I loue him: I ſhal eſtéeme him vnfortunate in the fauour thou wilt aſſure him: who being a collop of my fleſh, wilt not alloine of that, which is loathſome to thy father: O Priſceria Soldanius ſeeth, and thy ſecrete dreames bewraie thiſt the fortunacie of Forbonius, is eyther vnfortunate for thy ſelfe, or not allowable by thy Fathers opinion.

Thy chaunge of conſtitution, thy ſodain ſorrow, my ſweet child made me ſuſpitious, but now the harts true meſſenger of thy minde confirming me, I muſt without circumſtance conclude, that Priſceria loueth her fathers enimie, that Priſceria deſireth Forbonius fauour, and deſireth her fathers choice, which if it be ſo, O my daughter, I feare me thy loue will not be ſo fauourable, as my diſdaine bitter, wherefore if thou art intangled, diſcouer thou knoweſt my opinion, forbeare, or if no diſcourſe will conclude thee within limites, my diſpleaſure ſhall exclude thee from out all benefit of my fauour: Chuſe now Priſceria, whether with mine perſwaſions thou wilt yeild to my beſt, or by vnaccuſtomed diſpleaſure bee partaker of thy Fathers wrath.

Vpon theſe concluſions, Priſceria all abaſhed, ſhaking of the drowſineſſe of her dreaming, made anſwere to Soldurius in theſe tearmes.

Theſe ſtraunge ſuppoſitions, my good Father, argues the ſlender opinion of your ſelf, who by the vncertaineſt ſigns ſ may be, confirme your opinion as you pleaſe. In my dreames you ſaid I called Forbonius fortunate, and may it not bee, that as my tongue vttereth ſ it thought not, your minde imaginath that which is not? counting everye lyght ſhadowe a ſubſtaunce, and euery little ſimilitude of truth, an vndoubted demonſtration. Did I call thine enimie fortunate? Truely Father I feare me I might iuſtly conclude it, for he proue Gentleman little dreameth on diſpleaſures, when at ſuch time as reſt ſhould occupie your ſences, you muſt trauaile in your rancour: by certaine tokens as you ſaie, you conclude, that I am affectionate, and by this fillye concluſion of a dreame, you inferre an vndoubted trueth, that I am enamoured with Forbonius, and if perhaps the neceſſitie of the fates be ſuch, Priſceria ſhall finde her ſelfe happie in loning Forbonius, by whoſe meanes

her

her Father many cauſe remeant; and take reſt, and his daughter ſatisfieth with that ſhe likeſt her, he no further troubled with accompting ſumbaſſes.

Soldanius perceiving by theſe ſpeeches the certainty of his daughters affection, as one altogether mercurie, calling vp his wife, and raiſing his ſeruants, left the Citye maſſe all amazde at his ſodaine departure, whereas the Citie rung exclaiming vppon the diſhoneſtie of his daughter, and thundering out many reuengies againſt poore Priſceria, whoſe haires to be ſadde-lace, and perfume (contrarie to her expectation) made her his companie to Paruiſium, a mannor ſeate of his owne, a place by the ſalyrianella made fit for a Tymon, then conuenient for a beautifull Ladie, the onely companie there being Shepheards, who vpon the Vaſt mountaines reuealed the pearle of the Countrie fauourer Pan, and the ruſtall maides beſtowne them, and their Countrie laſſes. Thus from ſtately Court, from the regards of her moſt friends, from the pleaſures that follo in the Citie, her companions were ruſtall maidens, her retinue freſhe Shepheards: whoſe ſlight capacitie not yeilding anie conſent to allaie the Gentlewomans ſorrowings, made her (to her more hurt griefe) continue her puniſhments, and ſup vp her cancrines ſorrowe in ſilence. But to repeat the meane on the other ſide that amorous Forbonius made, when by certain report he had notice of his miſtres departure, were wonderfull, who being in himſelfe altogether confounded, not knowing where to finde her out which was the onely miſtres of his fantaſie, Lord with how many ſighes breathed he forth his ſorrowe, and compaſſed on euerie ſide with diſpairing loues, in the veris ſame garden where tofore her repeated his pleaſures, her in theſe wayleſull tearmes recounted his miſeries.

Alas vnfortunate Aegyptian, whoſe faithful affections are ſo immutable, as thy naturall colour is vnſtainable.

How

thoſe iniurious are the deſtinies: that grunting this life, they hardly beſeem thy reformation, that beautifying thee pleaſure, they ſuffer it not to be permanent: that admitting thee the benefit of beauties gaud grace, they deprive thee of the perfection and bleſſing of that thou deſireſt. Alaſſe what ſhall befall me? when the glaze of my eyes are diſmaſde: when the pleaſures of my heart are determinde: whē the whom I leaue miſreſt, is further off frō my preſence: whē ỹ iniurious repulſes of ỹ father, makes every attempt of Forbonius vnfortunate. Wo is me, what way may I imagin to make an end of my miſerie: ſhould I with diſpairing raſhneſſe finiſh by the Cataſtrophe of my troubles: ſhould I being bereft of her by whom I liue, diſpoſſeſſe my ſelfe of that ſhe moſt doth like? ſhould I in making my ſelfe onelye fortunate by ỹ abſence of my fortune, leaue Priſceria to her daily mournings, both to lament my deceaſure, & her froward deſtinie: no Forbonius, it is but vaine quiet that is to her diſcontentment, who being equally inthralled vnto thy ſelfe, will as willingly be partaker of thy torment as thy ſelf. But why wailes I thus in feminine ſorte, when my happineſſe is to be accompliſhed by manly attempt? Solduuius rigour hath cauſed Priſcerias abſence, yet cannot the fathers diſpleaſure determine the daughters loue, ſhe liueth to thy with Forbonius, ſhe loueth to thy weale Forbonius, ſhe will be conſtant til death Forbonius, why ſhouldeſt thou then leaue her vnſought for, Forbonius? attempt vain man, to ſeke out thine aſſured, let not the diſtance of place diſanull thy good hap: Solduuius banniſhment is concluded within the limites of Aegypt, and ſince it is ſo, either Forbonius will attaine her he deſireth, or reuenge the vniuſt rigour of an iniurious Father.

Vpon this reſolution, as a man quite diſpoſſeſſed of himſelfe, he haſted to Apollonius, recounting vnto him how all things had fortuned, beſeeching him (not

without

[illegible] Priſ-
cus [illegible] ſtaint, and to diuert him by eſtabliſh, who
altogether [illegible] with diſpaire. Apollonius
by exteriour ſignes conceiuing the interiour heartes-
griefe, and finding the poore young Gentleman martyred
ſo miraculouſly, comparing times and reſolutions, at-
taineth to the knowledge of her abode, and concluding
in himſelfe to comfort him, which almoſt diſpaired, he
ſpake thus to Forbonius.

Why good ſeigneur, whence groweth it, that neyther the
nobilitie of thy aunceſtors: nor thy forepaſſed attempts
neither the benefit of thy miſtres fauour can confirme
thee, but that thou wilt be carefull for that which thou
haſt already almoſt compaſſed. Plucke vp your heart my
ſweete Forbonius, for thy Priſceria is not farre from thee.
Farnuſium a mannor houſe of her Fathers, ſeated Eaſt
out of this Citie, whereas ſhe is ſo circumſpectly lokt
into, that by anie meanes, vnleſſe by ſecret and conueni-
ent pollicie, thou canſt come to the accompliſhment of
thy deſire. Thou muſt therefore attyred altogether
like a ſheepheard, depart this citie, and by ſome conueni-
ent meanes procure the keeping of ſome one Farmers
ſheepe, which is reſident among thoſe mountaines, by
whoſe meanes thou ſhalt fall in acquaintance with the
garden of thy miſtres, called Sotto, and hauing conueni-
ent occaſion to ſatiſfie thy affection, poſſeſſe thy ſelfe of ỹ
thou haſt long deſired.

Forbonius concluding his replie with hartie thanks,
ſodainly departed, & remembring himſelfe of one Cor-
bo, a tenaunt of his, which had his mantion houſe verie
conueniently ſeated hard by the mannor houſe of Sol-
dunius, he haſtely ſhaped his iourney vnto him, & making
him priuie to ỹ he deſired, & ſwearing him to be conſtant
& continue ſecret, he betoke himſelfe to ỹ keeping of his
tenants ſheepe, & not forgetting to driue his flocke nere
vnto the lawne whereas Soldunius ſeruants grazed their

ſhipe, he in humaine pitifull, that not onely he affiſted and the ſame of Socto (which he ſought for, but alſo for his courteous affabilitie was ennobled of many ſ̄ infinite troup of hearts more for ſ̄ bell ſinger, ſ̄ ſ̄ immutable diſpoſition. His Elegies were ſo delectable, ſ̄ the delivery of them ſo delicate. Whereupon by good fortune it fel out, ſ̄ Forbonius under the coulourable name of Amalio, was deſired by Socto, to reſort unto ſ̄ mistris houſe, who informed him of all ſ̄ happened, telling him of the careful demeanour of his ſaying young miſtres, who pleaſed with nothing but with ſolitarie muſicke, pined her ſelfe awaie wᵗ melancholy, ſ̄ not without cauſe, (ſaid he,) for my old maſter hath forbidd̄ me ſ̄ admitting of any one to her preſence, not ſuffering her to paſſe the limits of my warie eie: nor allowing her to walke about ſ̄ caſtel walles for her recreation. For my ſake therfore chaunt her ſome melodie, ſ̄ reſort with me to a conuenient arbour within our garden, wherein this walking for her recreation, may perhaps take ſome delight in thy ſorowfull mournings, in ſ̄ they moſt fit her fantaſie. Forbonius as willing to woond, as he deſirous to perſwade, accompanied Socto to Farnuſium, wher having a place appointed him to apply his Elegies, and the Goddeſſe before him whom he ſhould devine upon, her under theſe ſecrets deſcribed his paſſions.

Amidſt theſe Mountaines on a time did dwell,
A lonely ſhepheard who did beare the bell.
For ſweete reports and many louing layes:
Whom while he fed his flocke in deſart wayes,
A netheards daughter decht with lonely white,
Beheld and loude the laſſe Corinna hight.
Him ſought ſhe oft with many a ſweete regard,
With ſundrie tokens ſhe her ſutes preferd,
Her care to keepe his feeding flocke from ſtray,
Whilſt careleſſe he amidſt the lawnes did play.

Her

Her ſuiteſ regardes the ſhaue vpon his fine,
Her Countrie cates the lent to gaine his grace,
Her garlands gaie to decke his temples faire,
Her doubtfull ſighes beſtrawd on gliding aire,
Her pleaſant kiſſe where ſhe might ſteale a touch,
Corinnas gaines to Corulus were ſuch.
The wanton ſhepheard gloſying in her ſute,
Theſe ſignes of ioie to fully did impute:
Not dooying of her many louing ſpightes,
Her wattrie eyes, her ſecret moane by nights:
Her careleſſe conſtant in her fruitfull vowes,
Her mourefull ſlaglags full of carefull ſhewes,
Wot ſcorning that, (which might that Godhead moue,
Will he in a ſhepheards ſoyne, for loues behoue,
Did charme the watchman of the heifer faire,
For whoſe behalfe the thunder left the aire.)
He left the place where ſhe did loue to bide,
And driues his flocks another way beſide.
Whoſe dire diſdaine (the God that kindles loue,
And makes impreſſions ſtraungly from aboue
Spitſiking) ſtrake with fancie at that ſhower,
The ſilly ſhepheard wounded by his power.
Now ſought for that which he before did ſhun,
And now the heat of fancie firſt begun,
To ſtraine a yeelding in his reſtleſſe minde:
Such are the wounds that paſſe from fancie blinde,
That Corulus will now Corinna woe,
Though earſt he loathd and ſcorned ſo to doe.
Now ſhe that ſought with many a ſweete aſpect,
Is ſute to now by him that did neglect.
Now bountifull is ſweete Corinnas grace,
Now like the Sunne in welkin ſhines her face,
Her eyes like Gemini attend on loue,
Her ſtately front was figured from aboue,
Her daintie noſe of Iunois faire and cherne,
Purfurate with roſeat roſes berne.

Her

Her cherie lippes deuoyt deuout ſhe moouing,
From whence a breath ſo pleaſant did exhale,
As that which laides faire Flocher in the vale,
Whome Cupide woos and wounds in his conceite.
Within the compaſſe of which hollowed ſlight,
Thoſe orient ranks of ſiluer pearles are ſeene,
Preſtring lyke perfection to the eie,
As ſiluer caſde amidſt the ſummers ſkie:
For whence ſuch wordes in wildome couched be,
As Gods from thence fetch their Philoſophie:
Her dimpled chin of Alablaſter white,
Her ſtately neche where nature did acquite
Her ſelfe ſo well, as that at firſtaine ſight,
She wiſht the worke were ſpent vpon her ſelfe,
Her cunning thus was ſhowde vpon the ſhelfe:
For in this pile was fancie painted faire,
In either hand an aſure pipe ſhe bare:
By one repeating many a ſweete conſent,
By other comfort to the heart ſhe ſent.
From which a ſeemely paſſage there doth ſhote,
To ſtrangers pleaſures that are plaſt aloft,
Like to the forrowe Phaeton did loue,
Amidſt the welkin when he did reſeine,
His Fathers charge, and let the world on fire:
In this faire path oft paced ſweete deſire,
At euerie turne beholding with delight,
That Marble mount that did affect the ſight.
Of virgins ware the ſweet impreſſion was,
The cunning compaſſe thereof did ſurpaſſe,
For art concluding all perfections there,
Wrote this report, All graces bideth here.
Which Cupide ſpying built his manſion ſo,
As ſcorning thoſe ſweete graces to beſtow
On mortall man, with bowe ybent doth watch,
Leaſt loue ſhould ſteale impreſſions by deceit.

And wondring at the cunning cement haue,
In thought concludes it matter for the aire
Then mortall mould: next with the ſtately thies,
Like two faire compaſt marble pillers riſe,
Whoſe whits doth ſtaine the daintie driuen ſnow:
Next which the knees with luſtie bent below
Conioynd with nerues and cords of Amber ſweete,
This ſtately pyles with gladſome honour greete,
Such ſtately knees as when they bend a lite,
All knees do bend and bow with ſtrange delyght.
Her calues with ſtranger compaſſe do ſucceed,
In which the aſures ſtreames a wonder breede,
Both art and nature therein laboured haue,
To paint perfection in her colours braue,
Next which, the pretie ground worke of the pile,
Doth ſhew it ſelfe and wonder doth beguile,
The ioyntes whereof combind of Amber ſweete,
With corall cords, yeld bent to ſeemely feete.
From which, whoſe lift to lift his gazing eye,
Shall greater cauſe of wonder ſone eſpie,
When on the backe he bends his wauering looke,
In which the worke and taſke Diana tooke,
When with Arachne for the pryſe ſhe ſtroue,
Both art and nature there excelled haue.
Where from Pigmalions image ſeemely white,
Where cloſe conueiaunce paſſing Gordians plight,
Where lonely Nectar drinke for all the Gods,
Where euerie grace is ſtained there by ods.
Will not content with gazing looke for more,
And ſpie thoſe armes that ſtand his ſight before,
Which for their mould the Aegyptian wonders paſſe,
Which for their beautie ſtaine the Chriſtall glaſſe,
Which in their motion maiſter natures ſweete,
Where blaſhing ſtreames preſent a ſecrets meete,
Will now amazde, conclude at laſt of this,
That in the hands all grace concluded is.

Where Nature limits many fatall times,
Where Fortune figures pleaſure in her palme,
Whence ſpred theſe fingers tipt with Iuuorie,
Whoſe touch Meduſas turne may well ſupplie.
Where to conclude as now the ſhepheard deemes
All grace, all beautie, all perfections ſeemes.
Thus Corulus with many ſecret thoughts,
Diuines on her whom erſt he ſet at naughts:
And ſoſt by ſcorch of inward ſhrouded fire,
He ſighes for her his fancie did require.
Who fraught with woes in ſecret ſhrowdes remude,
Her ſilent griefe vnſure of that inſude.
Her Corulus with warie ſearch at laſt
At ſodaine found: and as a man agaſt
At that he ſaw, drew backe with feare, and than
Remembring of his woes his ſute began;
O ſweete Corinna bleſſed be the ſoyle
That yeelds thee reſt amidſt thy dayly toyle,
And happie ground whereon thou lateſt lo:
Bleſt be thy flocke, which in theſe lawnes do go,
And happie I, but hauing leaue to looke;
Which ſaid, with feare he paus'd, and blould forſooke
His pale face, till ſhe that wrought the fire,
Reſtorde the red, and kindled ſweete deſire.
And with a baſhfull looke beholding him,
Which many months her pleaſant loe had bin:
She caſt her armes about his diuping necke,
And with her daintie fingers dawde him vp.
And killing of his palie coloured face,
(Like as the Gods) by touch did ſome diſplace
The ſowre, that altered the poore ſhepheards ſweete,
When thus ſhe gan her Corulus to greete:
O louely ſhepheard happie be the houre,
In which (I know not by what ſecret power)

The Gods haue ſent this heifer to thy feeld,
Alas what griefe ſhould Corulas offende
Whom faireſt Nimph might well a liking lende.
Thy grazing Ewes with bodders full of milke,
With fruitfull fleece and wooll as ſofte as ſilke,
Take glory in the fatnelle of this ſoyle
And praiſe they⁹ Maſtres care and buſie toyle:
And now accuſe thée of thy drooping mone,
Tis but enough for me to wayle alone
For why Corinna onely happieſſe is.
Peace Corulus at laſt remiinde by this,
Gan ſighing ſilence now to interrupt
And baniſh feare which vtt his hope corrupt.
And thus he ſaid: O Nimph of beauties traine,
The onely cauſe and caſer of my paine:
Tis not the want of any worldly toy,
Nor fruitleſſe breed of Lambes procures my noy,
Ne ſigh I thus for any ſuch miſhap:
For theſe vaine gods I lull in fortunes lap.
But other griefes and greater cauſe of care,
As now Corinna my tormenters are.
Thy beautie Goddeſſe is the onely good,
Thy beautie makes mine eyes to ſtreame a flood,
Thy beautie breakes my wonted pleaſant ſleepe,
Thy beautie cauſeth Corulus to weepe:
For other ioyes they now but ſhadowes be,
No ioye but ſweete Corinnas loue for me.
Whereon I now beſeech thée, by that white
Which ſtaines the lilly, and affects my ſight,
By thoſe faire locks whereas the graces reſt,
By thoſe ſweete eyes whereas all pleaſures neſt:
Do yeilde me loue, or leaue me for to die.
Corinna ſtudious for to yeild reply,
With many teares bedewd the ſhepheards face,
And thus at laſt ſhe ſpake: O happie place,

The

The which the Gods appointed for my good.
What blessed Nimph within this sacred wood
Hath pleaded yet Cornus lawfull cause?
Or be they dreames that now my fancie drawes.
O Corylus ne reads thou sue to me,
Nor spend the teares so to accepted be,
Since long ere this I would have bent to bow,
If modest feare could well have taught me how.
In happie bonds of Himen I am thine:
Ne plead thou grace to her that doth incline.
Thus with a kisse she sealed up the deed:
When as the shepheard glad of happie speed
Embracing her he had desired long,
Gan call for grace to her he so did wrong.
Confirmed thus with mutuall glad consent,
They finisht up the marriage that they ment.
Great was the day, and every field compeere
Delighted in the pleasure of his peere.
Yore I alone in sad lamenting layes,
Depriued of the pleasure of my dayes,
In carefull tunes in briefe concluding thus:
O happie times and planets gracious.
When in a mirrour beautie did behold
The hidden woes, my muse could wel vnfold:
And with a liking looke shape some replie.
But woe is me, since fathers crueltie
In changed formes hath altred termes of suite,
And altering place hath made my Goddesse mute.
Who honouring Pan, may hap the person see,
Whom habit straunge perswades it should be me.

THis delectable Aeglogue finished by the amorous Forbonius gaue occasions to Priscena to satisfie the thoughts that then troubled her fantasie. Sea, confounded in her selfe, not knowing what to conclude of

that

that the ſhepheard Arualio had reported, yet inclining perſwaded that the reporter had ſhe lifted off, with a ſeemely grace, not minding to incurre the lightelt ſuſpition, turning towards Forbonius, whoſe hand was on his half-penie, ſhe ſayd thus.

Gentle ſhepheard, that ſimplicitie thou vſeſt ſhould alter from womanhood, that conſidering thy true zeale, & exquiſite proceedings, ſhould not requite thy loyaltie, with the benefit of her loue. Truly Madame (anſwered the imagined Arualio, and I thinke my ſelfe gracious in this, that for her whom I loue I am enioyned this torment, whereupon turning himſelfe a ſide, and drying vp the teares which ſhould bewray his fancie, he was at laſt intiſed by Priſceria, who altogither amazed at the preſence of Forbonius, forgetting withall the infortunate ſhe was intangled in, caſt her armes about his necke, yet colouring with a ſeemly diſdain to ſhadow her opinion, and blinde with ſubtill cotto, ſhe ſayde thus. Truly ſhepheard, if I may preuaile with thy miſtres, thou ſhalt not be vnrewarded for this courteſie: & Madame (ſaid Forbonius) might I counſell your Ladiſhip, you ſhould not ſorrow for that may be compaſſed at your pleaſure.

This ſaid, Sotto taking Arualio by the hand, tooke his leaue of his young Miſtreſſe thus: My young Ladie, I as ſtudious of your pleaſure as maye haue, haue brought you this young ſhepheard to laugh at, & if his muſick like you, you ſhall haue euery day at the leaſt a lay or two. And herin ſhalt thou do me no ſmall pleaſure ſaid Priſceria? & ſo with a ſeemly regard ſhaping a lich departure, ỳ two ſhepherds reſorted to their flocks, Arualio altogether amazed at his miſtres beautie, and Sotto very iocond he had fitted his young Ladies fancy ſo well: wherupon ỳ old ſhepheard, turning to our ſolitarie & diſtreſſed Arualio, ſaid thus, What makes thee thus ſollom my youthly compeere: ceaſe to greeue thy

ſelfe about ſuch things that may be compaſſed, if thou louſt, time ſhal ende out that which Cupide cannot, and thou ſhalt either be fortunate in poſſeſſing her thou deſirſt, or in ouerpaſſing thy paſſions with good gouernement, leaue loue to thoſe that like her. Arualio not to ſeeke of courteous humanitie, gaue him this anſwere. O Sotto, it is not the loue that grieueth me, but the meanes to compaſſe loue: I labour not to attain loue, but to poſſeſſe the poſſits of my long ſeruice in loue: as for time, it may worke wonders in them that are repulſed: but when Cupid is gracious, and occaſions unfortunate, thinke you ? this is not a bitter ſoure: yes, but anſwered Sotto, if it be ſo Arualio plucke vp thy ſpirights, and doubt thou not, but if thou proue diligent in pleaſing my young miſtreſſe, I meane not to be idle, if I may know whom thou likeſt of. As for that doubt not, ſaid our diſguiſed Forbonius, for ſince I know by thy onely meanes my loue is to be compaſſed, I will not ſtick in ſo light a pleaſure to pleaſe, when as by thy meanes I may onely ſuccour my ſelfe. In ſuch like termes paſſing ouer their wearſome walke: At laſt they betoke themſelues each of them to the folding of their ſheep, for it was welnie night, and the Sunne was ſhrouded in the Ocean: whereupon Arualio the ſhepheard, becomming now Forbonius intende, haſted him home vnto his Tenaunts houſe, making him both priuie of his happie fortune, and concluding with himſelfe howe to perfourme that he wiſhed for, and for that long trauayle requireth ſome quiet, he betoke himſelfe to reſt: where recompencing al his nights wakings, with a quiet ſleep: At dawne of day he returned in his counterfeit habite vnto the field, and vnfolding his flocke, he draue them into thoſe paſtures, that wer adioyning to Sottos walk: who no ſoner eſpied Arualio, but ſaluting him very courteouſly, he earneſtly intreated him, (ſetting all excuſes

apart)

[illegible] to be Gentlewoman, then to the ſame end that ſhe ought to ſolace the vnfortunate Priſceria, who onely tempting that occaſion, commending his ſeruice to the ouer-ſight of the old woman, acquainted with Saracca the daughter of olde Sorbo, he was preſented to his deſired, within the caſtle, who by the abſence of Sorbo, finding all occaſions to ſerue her turne, hauing ſent aſide Sarraca about ſome ſlenderlie ſeruant, ſhe taking the occaſion proffered, ſaid thus to Forbonius: Well be that ſweete conceipt of thine (O my friend) which to the vnfortunate rigour of my father, hath adapted ſo conuenient an end. Now muſt thou with as great pleaſures enioye thy deſired, as with deepe perplexities thou haſt ſorrowed in her abſence. Now neither diſtaunce can diuer be from imbracing, nor the watchfull eye of my father, intercept thee of thy wiſh. Take here thy Priſceria, who though the Fates worke neuer ſo contrarie, will liue to Forbonius, and onely loue Forbonius.

This ſaid, with many kiſſes comforting him which was almoſt ouercome with pleaſaunt imaginations, ſhe was returned this anſwere by her moſt aſſured fauourer.

O Priſceria, if ouerpaſſed with manye ſuſpitious thoughts, if made partaker of the infernall torures in Phlegeton, if ſubiect to the puniſhment of the Daughters of Danaus, or affixed to the torture that martereth Titius, I ſhould be confirmed by this onely benefit in opinion, and made conſtant in all miſfortunes, yea, euen to ouercome the inſupportable trauailes of the ſkies, and be enabled with conſtancie to ſubdue all torments what ſo euer, by remembraunce onely of one gratious regard. It is neither thy fathers rancor ſweet Priſceria, nor diſtance of place, nor any one occaſiõ what ſoeuer, can either ſequeſter me of my hope, nor thee of the poſſeſſion of thy wiſhed: caſt off therefore all doubt

of after dole, & aſſure your ſelf, that as this pleaſure hath his originall this preſent inſtant, ſo by my meanes ere long it ſhalbe continued for euerlaſting memory. Paſſing the time in ſuch like pleaſures, and miniſtering a remedie vnto each others torments, I cannot tell, whether by the iniquitie of deſtenie, or otherwiſe: Solduinus learning out Forbonius departure, and ſuſpitious of his forward attempts, at that very inſtant arriued at Farnuſium, when the two amorous couple, little doubting his ſodaine approch, were ouſted with this ſower, in moſt of all their ſweete, that the enemie of their pleſures euen then entred the Caſtle, when as it ſeemed the fates had preſtred them that conueniencie & opportunitie to allaye their long ſorrowing. The byute of whoſe aduent brought to the eares of Priſceria, Lorde how ſhe was confounded in her ſelf, how diſmaid was Forbonius at that inſtant, how at ỹ very time were they both aſtonied, when moſt circumſpection ſhould be had: ſo that ſcarce they had then dried vp their teares, when as Solduuius entring the chamber, quicklye diſcouered the whole counterfaite (for iealous eyes inflamed with rancour pretermit nothing) whereupon the olde man at firſt, nothing at all deluded by the ſtraunge habite, ſpying out their proceedings, laying violent hands on Forbonius cauſed him forcibly to be conuyed to the ſtronge[illegible]ower in the Caſtle, and tourning himſelfe to Priſceria, he began thus.

O thou wicked and vngracious mayd, degenerating from the Nobilitie of thy auncelours, and led by vnſeemly affections, not directed by the likings of thy tender parents, in what tearmes ſhuld I accuſe thee: or bewray my ſorrowes? Woe is me, that am inforced to be an eie witneſſe of mine owne ſorow, & to behold ỹ with mine eyes, that I hate in my heart: Is this the reward of breeding children? Is this the benefite that is reapt by iſſue: Are theſe the pleaſures that befall Parentes?

O Soldanius, happie hadſt thou beene, if either Priſceria had beene vnborne, or thou vnmarried, by the one thou ſhouldeſt haue eſcaped this preſent miſerie, by the other preuented the vntoward ſorrow that now confoundeth thee. Is thy loue to be fixed there where I hate? or ſhouldeſt thou be amorous of him who is odious to thy Father? O vile wretch borne among the Hircan Tygres, which reſpecting not thy Fathers felicitie, ouerburtheneſt his olde yeares with vnlooked for calamitie: but if euer iuſt Gods pitties a lawfull complaint, I doubt not but they that miniſter iuſtice to all men, will wreak the iniuries thou haſt done to me.

Thus ſayd, he ſate downe altogether confounded with melancholie. When as Priſceria finding occaſion to ſpeake for her ſelfe, began thus.

Who ſeeketh O father, to preuent the deſtinies, laboreth in vaine, and who indeauoureth to alter nature, as he ſtriueth againſt the ſtreame, ſo muſt he periſh in his owne ouerweening: the Gods haue concluded our loue, and will you being a creature ſeeke to infringe it? Alaſſe my father, why ſhould my pleaſure be your diſcomfort? or that by which I liue, proue that which moſt you hate? Doe not you herein breake nature? who laie violent hands on your owne fleſh, and ſeeke to alter that by rigor, that was ordained by diuine inſtinct? O lette your rancor ouerſlip (my good father) and [illegible]uer humble ſute preuailed with an honourable minde, ceaſe to hate him whom I loue: and couple vs both together, whom the Gods hauing ioyned in an aſſured league of friendſhip, it cannot be but iniuſtice to alter their proceedings.

Soldanius not able to digeſt the furie of his paſſion, nor willing to weigh of the ſubmiſſiue requeſt of his daughter, interrupted her thus: And is it not ſufficient for thee (vaine wench as thou art) to paſſe the limites of nature: but to continue thy error to? Thinkeſt thou to

compaſſe me with teares, who without ſighes cannot call to memorie thy eſcape? no Priſceria, both thou ſhalt lie, and that varlet ſhall knowe, that my diſpleaſure will not be finiſhed but in bloud, nor my anger ſatiſfied, till I haue confounded him, who hath diſcomforted me. Whereupon flinging out of the chamber in a great rage, and faſtening both bolſtes and lockes, he with his traine reſorted to the impriſonned poore ſhepheard, his capitall enimie Forbonius, whom after he had taunted with theſe vniuſt tearmes, he proceeded further to this vniuſt reuenge: Thou curſed and abhominable caitife, is it not ſufficient by the iniuries of thy Father Clamides, to moue my patience, but that thou in perſon muſt violate my daughter? Thinkeſt thou that the Gods deteſt not theſe iniuries? when as with wicked attemptes thou bewitcheſt the daughter, and maſſacreſt the Father? nais nether in iuſtice will they pretermit the offence, nor will nature ſuffer me to beare with thine errour: prepare thy ſelfe therefore to make him recompēce with thy bloud, whom thou haſt troubled with thy attempt.

Forbonius confounded with ſorrowe, and amazed at this auſtere iudgement, yet remembring the nobilitie that was alwayes accounted in him, anſwered him thus.

Although enraged rancour hath made thee paſſe the limits of honour, (O Solduuius) yet paſſe not ſo farre in thy reſolutions, as to ſtaine the dignitie of thy perſon, with the martyrdome of a guiltleſſe Gentleman. If I did hate thy daughter, that lyttle enuye that grewe by my Fathers diſpleaſure, might by reaſon grow to deepe and roted malice, but when I loue Priſceria, why ſhoulde I bee contempned of Solduuius? It ſhould ſeeme that loue was not accompted lothſome among the gods, when as preferring a puniſhment to all eſcapes, they preſcribe an honour to this; chiefly concluding it to be

a vertue: whereuppon thou muſt conclude, that eyther thou contemneſt the decrees of the Gods, or meaſureſt all thinges by thine owne mallice. Thou threatneſt me with death (vaine man) and I weigh not the diſſolution of my bodie: for this I aſſure thee, as long as I may liue, I will honour Priſceria, and being dead, my ghoſt ſhall perſecute thee with reuenge, and proſecute my affections towarde my beſt beloued. So Priſceria lyue, Forbonius careth not to dye, the onely memorie of whome ſhall make mee conſtaunt in miſfortunes, and willing to withſtande the brunt of thy crueltie: whereupon my concluſiõ is, that if Solduuius for faithfull aſſurance will become a friendlye allower of Forbonius, he whichby reaſon of the mallice of his Father had once cauſe to hate him, will now honour him, and that ſtrife which ſeparated two ſo noble families, ſhal now be finiſhed in our happy marryage: if this like not, proceede as thou pleaſeſt. In granting mee fauour, thou ſhalt finde honour, in bereauing mee of lyfe, thou ſhalt finiſh all my miſfortunes.

The diſcourſe of Forbonius thus ended, Solduuius began thus, after ỹ he had ſomewhat digeſted his choler: Although Forbonius the iniuryes thou haſt offered me, together with former diſpleaſures, be ſufficient to continue my reſolution, yet weyghing with my ſelfe that it is vaine to alter that which is preſtred by deſtinye, wonne by reaſon which directeth all men, and by the tender loue I beare my Daughter, which ſhoulde preuayle with a Father: I yelde thee thy loue to inioye in chaſt wedlocke, and where thou lokedſt I ſhoulde bee thy tormentour, loe I am nowe contented to be thy vnloked for Father. Whereuppon taking Forbonius by the hande, and conueying him to Priſcerias chamber, hee confirmed the Gentleman in his former purpoſe, and his daughter of his aſſured fauour,

vſing

vſing ſuch kind of lenitie to diſcouer his intention: the daughter, that ſeeing that ſweet ſmile heauenly ruſhed out of the louer, into glorie in the lightning of which bliſsome hate: Forbonius, ſeeing beautifieth him for ſoueraine Lorde, whereupon ranſo3t your ſelues with mutuall ſolace, & to morrow we will to the Gates to finiſh vp ỹ nuptiall rites. The two louers ouerpaſſed with incredible pleaſures, & not able to ſuppoſe the affections that poſſeſſed thẽ, but by breaking out into ſpeech: they both humbled thẽſelues to aged Soldanus, returning him by ỹ mouth of Forbonius theſe thanks. O noble gentleman, it may not be expreſſed by tongue, what I imagine in heart, who by your meanes, of the moſt vnfortunateſt man that liueth, am become the only happie man of the world: notwithſtanding this in lieu of all fauour I will returne you, that both by that meanes all priuate quarrells ſhall ceaſe betweene our two families, and you regiſtred in our Aegyptian Records, for the onely peacemaker of Memphis. In theſe ſweete ſpeaches ouer paſſing the daie & night, the next morrow the whole traine poſted to Memphis, whereas by the high Prieſt of the Sun they were ſolemnely eſpouſed, and after many ſorrowes were recompenſed with nuptiall pleaſure. Now Ladies and Gentlewomen, I muſt leaue this to your conſideration, whether the louers for their conſtancie are more to be commended, or the olde man for his patience more to be wondered at: I leaue you to fit that concluſion, till you haue read what is written, preſuming you that if my rude diſcourſe haue wrought you anye pleaſure, I will both labor hereafter to ſerue all occaſions, and ſo fire my ſtudies as they ſhall not farre differ from your fantaſies: and thus entreating you to winke at an errour, and commend as the cauſe requireth, I take my leaue: willing to be more priuate if I haue anye thinges trauayled to your contentment.

FINIS.

TRVTHS COM-
plaints ouer England.

MY mournfull Muſe Melpomine braues mine,
Thou ſaweſt Ladie of the Muſes thine,
And let her plaints in paper now appeare:
Whoſe teares lyke Ocean billowes ſeeme to beare:
And ſhould I note the plaintiffes name to thee
Men call her Truth, once had in great requeſt,
But baniſht now of late for crafts behеſt.

Amidſt the reſt that ſet their pen to booke,
She pickt me out to tell this wofull tale,
A ſimple Poet, on whoſe workes to looke,
The fineſt heads would thinke it verie ſtale:
Yet though vnworthie, to my friends auails
I take the toile, and praie my Muſes aide:
To blazon out the tale of Truth diſmaide.

Such time as Phœbus from the couloured ſkie,
Did headlong driue his horſes t'ord the Weſt,
To ſuffer hooued Luna for to prie,
Amidſt the duſkie darke, new raiſde from reſt,
As I in fragrant fields with woes oppreſt
Gan walke to driue out melancholy griefe,
Which in my heart at that time held the cheefe.

It was my hap fall by a riuers ſide,
To heare a rufull voice lamenting thus,
You ſtilling ſtreames, euen as your waues diuide:
So breakes my heart with paſſions perillous,
Which faine I would into the world diſcuſſe,
Were anie hope for to recount my moane,
Whoſe wofull heart for inward griefe doth grone.

Which ſayd, ſhe caſt her bewed eyes aſkance,
And ſpying me, gan rowſe her beauie head,
And praide me pen her ſad and beauie chance,
And ſhe recounted it that preſent ſted,
I did agree, and graunting Truth me led:
With theſe reportes which I ſet downe in verſe,
Which greeues my ſpule for ſarowes to rehearſe.

Whilome (deare friend) it was my chaunce to dwell,
Within an Iland compaſt with the waue,
A ſafe defence a foren foe to quell.
Once Albion cald, next Britaine Brutus gaue,
Now England hight, a plot of beautie braue,
Which onely ſoyle, ſhould ſeeme the ſeate bee,
Of Paradiſe, if it from ſinne were free.

Within this place, within this ſacred plot,
I firſt did frame, my firſt contented bower,
There found I peace and plentie for to ſloat,
There iuſtice rulde, and ſhinde in euerie ſtowre,
There was I loude and ſought to euerie bowre,
Their Prince content with plainneſſe loued Truth,
And pride by abſtinence was kept from youth.

Then ſtew not faſhions euerie date from Fraunce,
Then ſought not Nobles nouells from a farre,
Then land was kept, not hazarded by chaunce,
Then quiet minde preſerud the ſoile from iarre,
Cloth kept out colde, the pore reliefed derre.
This was the ſtate, this was the luckie ſtowre,
While Truth in England kept her ſtately bowre.

Iuſtice did neuer looke with partiall eyes,
Demoſthenes was neuer dum for golde,

The Princes eares were ope to plaints & cries,
And falſe ſuſpect was chaſtly kept in holde,
Religion flouriſht, liuings were not ſolde
For lucre then, but giuen by deſart,
And each receiuer, preacht with zealous hart.

When learning was the Loadſtone of the land,
When huſbandman was free from ſhiftes of laine,
When faithfull promiſe ſtode in ſtead of band,
The Dromes from bulſe Bee no Mel could beare,
When loue, not feare, did keepe the ſtate in awe:
Such then did flouriſh that renowmed time,
When earth and aſhes thruſted not to clime.

For as the horſe well mand abides the bit,
And learnes his ſtop by raine in riders hand,
Where mountaine colt that was not ſadled yet,
Rannes headlong on amidſt the fallowed land,
Whoſe fierce reſiſt ſcarce bends with anie band:
So men reclaimde by vertue, tread aright,
Where led by follies miſchiefes on them light.

Vſe maſters all, vſe nurtereth mortall wares,
Vſe, vſe of good, continues happie ſtate,
Vſe, vſe of mee, made England then haue praiſe,
But ſince abuſe hath baniſht me of late.
Alaſſe the while, there runnes another rate,
Which while by ſad inſight I looke into,
I ſee the want of thoſe that haue to doe.

And yet I ſee not Sodome: ſome are good,
Whoſe inward bowels daily melt in mone,
To ſee how Britane now is raging wood,
Hard hearted, ſinfull minded, all in ire,
Bent to abuſe, and leauing me alone.

Almighty lord with ceaselesse shote of peace,
Wherewith secure regions doth soone increase.

Some, some there be whom zeale hath [illegible] by,
Fit, blessed Princes, of whom I sinde voices,
Some noble peeres that tast errors cup,
Some godly Prelates in the Church are theefe,
Some Lawiers lead by zeale, lament my griefe.
Some Merchants follow God, not [illegible] golde,
Some country Swaines leue truth you may be bolde.

Yet as great store of Darnell warres the seed,
Which else would spring within a fertile field:
And as the fruitfull bud is choakt by weede:
Which otherwise a gladsome grape would yeeld,
So sometimes wicked men doe ouerweld,
And keepe in coert those who would direct,
The common state, which error doth infect.

Yet Truth must neuer alter from his name,
God Princes sayd I, ye gods: what of her selfe?
And that is good, for Princes that doe frame.
Themselues to priuate good, do subiects good,
Yet that's not that same godnesse I would name:
God Prince, good people, that's the good I craue,
Of Princes gods, that godnesse would I haue.

For as the great commaunder of the tides,
God Neptune, can allay the [illegible],
And make the billowes mount on either sides:
When wandering keele his choice would displease:
So Princes may stirre vp and stoure appease,
The commons heart to ioy: and to destroy.
That which is good, or this which threates annoy:

For

For common ſtate can neuer ſtray amiſſe
When Princes liues do leuell all a right,
Be it ſo Prince that England happie is,
Yet hapleſſe England if the fortune light:
What with the Prince, the ſubiects ſeeke not right,
Vnhappie ſtate, vnluckie times they bee,
When Princes liues and ſubiects diſagree.

I know not I whence come theſe wayward woes,
Whoſe ſodaine ſhowes portend this ſodain change,
Yet doth mi doubt ſuch ſodaine feares diſcloſe,
As Truth this preſent doubts the ſequell ſtrange:
When ſtable head, lets ſtailleſſe members range,
I feare me: as the buildings truſt to ſand,
So euery blaſt will ſtroy with turne of hand,

When as in Court by proud contempt I ſee,
A faſhion feedes the fancies now a dayes,
When as in Court promotions paſſed be
By ſelfe opinion: oft the wiſe man ſayes,
The turnes are ſtrange, and fauour ſome decayes:
And thoſe whom fortune windeth now a floate,
By change of fauour, ſome may change their coate.

When as election doth but paſſe by ſence,
Then muſt I deeme the world is led by ſhowes:
When garuſh beautie cauſeth vaine expence,
It ſeemes the man ſhould ſee, but little knowes,
Repentaunce is the fruite by louing growes:
So when in Court nought but ſuch pleaſures be,
Repentaunce muſt enſue we well may ſee.

But leauing Court, where though the bramble grocs,
Yet zealous care there lets her ſelfe I ſee,

Truths complaint

I do in Court but now complaine of theefe,
Who practife that that ſits not their degree:
Whoſe names by power full oft corrected be:
But now ſuch colours cloake each bad pretence,
That ſhowes do hold the iuſt in ſome ſuſpence.

But I poore I though graund at courtlike ſcapes,
Lamenting there the lamiſh name expence,
Haue further cauſe abroad to note eſcapes,
Where craft doth keepe true meaning in ſuſpence:
And ſubtil woordlings couer their pretence:
With holy ſhapes, and in a holy coate,
Doth flattry praiſe theſe men that ſwim a ſloate:

In Nobles traines, where lies not ſtrange miſdemes,
Where each doth gape and catch at priuate gaine,
And ſleece the Lord, who though he blindfold ſeemes,
By oft attempts doth barre them of their baines,
The painfull wretch who toiles with often paines,
He hath faire woords, when flattrie ſucks the ſweete.
Thus ſhowes take place, and Troth's trod vnder feete.

In England giftes can compaſſe each requeſt,
The bad for gold may ſeeme be counted good,
The wicked gainer for the ſtates behoſe,
The blindeſt buzzard to giue heauenly food,
The faintеſt heart in warlikе place hath ſtood:
And who giues moſt, hath now moſt ſhare of farmes,
Rackt rents, the Lord with golden fuell warmes.

And Juſtice ſo I feare by power is led,
The poore may cry, and gladly creepe to croſſe,
The rich with wealth, the wealthie now are fed,
The ſimple man now onely bearеs the loſſe,
The Lawier he the golden crowne doth toſſe,

And

And now hath ſins at will with cap and knee,
And each man cries, good ſir come plead for me.

O ſweete the time, when neither folly might
Diſlead your hopes, nor alter olde decrees.
O happie Truth when as with ſweete delight,
She laboured ſtill for conſcience not for fees.
O bleſſed time, when zeale with bended knees,
Can bleſſe the heauens, that bent their powres diuine,
The Engliſh hearts to wiſedome to encline.

But now refuſd, diſdaind, and ſet at naught,
Inforſt to ſeeke for reſt in place vnknowne,
I wayle poore wretch, that no redreſſe is ſought:
But well I wot, my greefes are not mine owne,
Some beare a part and helpe to waite my mone,
But all in vaine: ſuch colours now are made,
That thoſe would mend the miſſe, doo daunce in ſhade.

This ſaid, bewetting all the place with teares,
And from her eyes expelling floods of mone,
Her louely lockes beſpred about her eares,
She waude her wings as willing to be gone:
And after pauſe, ſhe ſoard away anone,
And thus ſhe ſaid: You Flanders adieu,
You baniſht me, before I fled from you.

Lenuoy. Beleeue me, Countrimen this thing is true.

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